THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

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"Vishwakarma, son of Bhuvana, first of all offered up all worlds in a Serva-Medha (general sacrifice of all) and ended by sacrificing himself."

The closing month of the year. The festival of the Winter Solstice. The Sun begins to move northwards. The international world's calendar proclaims that 1951 will die and that the new year will be born.

The world *is* becoming one. Along many lines the pattern of Unity is being drawn. It is but meet, therefore, that it begin to learn about the real origin of related creedal festivals, like the Christmas of the Christians and Makara-Sankranti of the Hindus. They are creedal expressions, in which truth and falsehood mingle, of the Festival of Nature. From a contemplation of Nature the human mind proceeds to the contemplation of Nature's God; so also comparative study of different creedal festivals, prosecuted with an open mind, will enable us all to arrive at the universal truth underlying them. The Festival of the Winter Solstice is, in its turn, but a material expression of psychical truths. Seasons have their psychic natures and their souls. The poets' intuition has felt that truth; saints and sages have used it for their own beneficent purposes. Our humanity, growing into a cosmopolitan unit, will need to sustain its own psychic and spiritual nature by an appreciation of what is Good and True behind the beauty of the Seasons.

Whence the burgeoning beauty of Spring? Why the luscious largesse of Summer? What say the tints of Autumn? Whither wends hoary Winter, if not to the paradise of Spring? The Gods and Devas function as the Myths proclaim; the Myths are truer than is man-made history.

The One World will need the unifying power of one true religion in which different creeds will find each

its accommodating niche. Religion, which should be a truly binding force for the whole of the human race, should be ensouled by Wisdom. The rhythm of individual life depends on the person's Wisdom leading him to be sincere and true to the highest he perceives within himself. A man enriches his life in following the truth he knows, not in blindly believing that which he is told by priest or politician.

The enrichment of humanity in the coming years will depend fundamentally on its moral stamina to live and labour by the Law of Love. Moral stamina needs intellectual nourishment—universal Wisdom, which will enable each community and each nation to rise above the separative forces of creedalism in religion and of dogmatism about the type of political structure for a new social order.

In the season of the Winter Solstice the Law of Sacrifice takes on a deeper significance for the reflecting mind: Crucifixion is the Christian version of the ancient myth of Vishwakarma. He is the Architect of the Universe and is called Deva-Vardhika, " the builder of the Gods." Man, or Humanity, like that Ancient Carpenter Takshaka, has to sacrifice himself to himself to resurrect the many lives into the One Life—Omnificence. Duty, *Dharma*, is the Law of human life through which man feels his own divinity; but it is through the higher Law of Sacrifice, *Yagna*, that he realizes his brotherhood with humanity and his oneness with all Nature.

To attain such Nobility man has to follow the injunction to " become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows."

SHRAVAKA

Bangalore,
9th November, 1951.

I saw the Son of God go by
Crowned with the crown of thorn.
'Was it not finished, Lord ?' I said,
'And all the anguish borne ?'

He turned on me His aweful eyes:
'Hast thou not understood ?
Lo! Every soul is Calvary,
And every sin a Rood.'

—RACHEL TAYLOR

THE PRESERVATION OF ANIMAL LIFE IN INDIA

AS RECORDED BY EARLY EUROPEAN TRAVELLERS

1500—1750 A.D.

[A student of the art, culture, philosophies and embroideries of India, where she spent three years, having come in connection with hospital welfare service, **Miss E. Pauline Quigly,** who is a member of the Society of Authors, writes here of the reverence for life which early travellers found among certain classes of Indians. Exaggerated, even fantastic, as were some of the forms into which orthodox scrupulosity guided innate sensitiveness to misery and need, it can hardly be denied that the pendulum has swung today at least as far in the opposite direction, indifference manifesting in the vivisection laboratory, for example, in a callousness to animal suffering that bodes ill for tenderness and mercy to fellow human beings. The author and ourselves acknowledge with thanks the permission of the publishers to quote from the books cited in the foot-notes.—ED.]

The Mauryan Emperor Asoka is presumed to be the founder of the first animal hospitals in India. In the early years of his reign, Asoka had delighted in the Royal Hunt and partaken of many sumptuous banquets, to provide which thousands of animals were slain at a time; but, as he came more and more under the influence of the Buddhist teaching regarding the sanctity of animal life, he issued edicts forbidding the wanton killing of animals. Asoka abolished the Royal Hunt, and in a pillar edict of 243 B.C. he forbade the slaughter of animals for food on specified days in the year; severe penalties were to be enforced if the rule was broken; by these means he hoped to induce his subjects to give up flesh eating. Such animal hospitals as those which Asoka founded in all parts of his kingdom later became known as *pinjrapols* (literally, "cages for the sacred bull"), and it was these *pinjrapols*, maintained from generation to generation, which aroused the interest of the early European travellers to India.

The *pinjrapols* at Cambay, Surat and Ahmedabad were the best preserved, due, no doubt, to the prevalence of the Jain community in these areas, as it was the Jains who were mainly responsible for the care of these hospitals. The Jain community was indiscriminately called "The Banians" by the early travellers, in the same manner as the collective term for the Hindus was "The Gentiles" or "The Heathen,"

and for the Muslims, "The Moors" or "The Saracens." The Jains' extreme attitude regarding preservation of animal life in any form sometimes aroused the scorn of the Europeans, and sometimes led to exploitation of their sensibility in this respect by both Europeans and the Muslim community, as will be seen in some of the records.

The hospitals were large pieces of ground, enclosed by high walls and subdivided into wards and courts to accommodate animals. The animals were tended with great care and the aged ones were given a peaceful asylum. The Jains received any sick animal or bird, irrespective of the caste or creed of its owner. Vermin, too, were cared for and suitable food provided!

Duarte Barbosa, a Portuguese, in the year 1500 started on a period of government service which lasted for 17 years in India. During his time of office he became intensely interested in the peoples of India, studying their customs and languages. He had acute powers of observation and left vivid descriptions of the many new customs he encountered in India. Perhaps Barbosa is responsible for one of the earliest known descriptions of a lamp-shade, which is recorded in the following extract from his *Book*: —

In this kingdom of Guzerate is another sort of Gentile whom they call Banians. This people eats neither flesh nor fish, nor anything subject to death; they slay nothing, nor are they willing even to see the slaughter of any animal; and thus they maintain their idolatry and hold it so firmly that it is a terrible thing. For often it is so that the Moors take to them live insects or small birds, and make as though to kill them in their presence and the Banians buy these and ransom them, paying much more than they are worth, so that they may save their lives and let them go.

When these Banians meet with a swarm of ants on the road they shrink back and seek for some way to pass without crushing them. And in their houses they sup by daylight, for neither by night nor by day will they light a lamp, by reason of certain little flies which perish in the flame thereof; and if there is any great need of a light by night they have a lantern of varnished paper or cloth, so that no living thing may find its way in, and die in the flame. And if these men breed many lice they kill them not, but when they trouble them too much they send for certain men, also Heathen, who live among them and whom they hold to be men of a holy life; they are like hermits with great abstinence through devotion to their gods. These men louse them, and as many lice as they catch they place on their own heads and breed them on their own flesh. Thus one and all they say they do great service to their Idol and maintain with great self-restraint their law of not killing.[1]

John Linschoten, a Dutch adventurer and traveller, was in India in 1583 and in his journal he describes fully the customs of the Jains of Cambay. Probably Linschoten was

[1] *The Book of Duarte Barbosa.* Edited by MANSEL LONGWORTH DAMES. (The Hakluyt Society, London. 1918)

one of the first of the European travellers to assume that the doctrine of the sanctity of animal life among the Hindus was due to the teachings of Pythagoras and, perhaps to please him, the Jains agreed that they were followers of Pythagoras. Although such beliefs were prevalent in India before the time of Pythagoras, most European travellers assumed that the Hindus had adopted the Pythagorean doctrine of metempsychosis.

The Banians eat not anything that hath life or blood in it, neither would they kill it for all the goods in the world, how small or unnecessary soever it were, for that they steadfastly believe that every living thing hath a soul, and are next after men to be accounted of, according to Pythagoras' law, and know it must die: and sometimes they do buy certain fowls or other beasts of the Christians or Portingals, which they meant to have killed, and when they have bought them, they let them flee away. They have a custom in Cambay, in the highways and woods to set pots with water and to cast corn and other grain upon the ground to feed birds and beasts; and throughout Cambay they have hospitals to cure and heal all manner of beasts and birds therein whatsoever they ail, and receive them thither as if they were men, and when they are healed, they let them fly or run away whither they will, which among them is a work of great charity, saying, it is done to their even neighbours. And if they take a flea or louse, they will not kill it, but take or put it into some hole or corner in the wall and so let it go, and you can do them no greater injury than to kill it in their presence, for they will never leave intreating and desiring with all courtesy not to kill it, and that man should not seem to commit so great a sin as to take away the life of that to whom God hath given both soul and body: yea, and they will offer much money to a man to let it live and go away.[2]

Sir Thomas Herbert was an Englishman who travelled through Africa and Asia and reached India in 1627, and of the Jains he says:—

They are indeed merciful, grieving to see other people so hard-hearted as to feed on Fish, Flesh, Raddish, Onions, Garlick, and such things as either have life or resemble blood. They for themselves will not kill so much as a Louse, a Flea, a Cockroach, or the like, but contrariwise buy their liberty of such Sailors, and others, as of necessity must crush them: yea, they have hospitals for old, lame, sick or starved creatures, birds, beasts or the like. They are of Pythagoras his doctrinating, believing the Metempsychosis or transanimation or passage of Souls into Beasts, as for example: the souls of drunkards or epicures into swine; the wrathful into tigers; but the souls of good men into Buffaloes, Storkes, Doves, etc.[3]

Jean de Thévenot, a young traveller of independent means from Paris, was in Ahmedabad in 1666 and says of the *pinjrapol*:—

[2] *The Voyage of John Huyghen Van Linschoten.* Edited by A. C. Burnell and P. A. Tiele. (The Hakluyt Society, London. 1884)

[3] *Some Years Travels in Africa and Asia.* By Sir Thomas Herbert. (London. 1677)

In this town there is a hospital for birds. The Gentiles lodge therein all the sick birds they find, and feed them as long as they live if they be indisposed. Four-footed beasts have theirs also: I saw in it several oxen, camels, horses and other wounded beasts, who are looked after and well fed, and which these Idolaters buy from Christians and Moors, that they may deliver them (as they say) from the cruelty of the Infidels; and there they continue if they be incurable, but if they recover, they sell them to Gentiles and to none else.[4]

Of the hospital at Cambay, Thévenot says:—

Heretofore there was in Cambay an Hospital for Sick Beasts, but it hath been neglected and is fallen to ruin.[4]

Niccolo Manucci, a Venetian, was a traveller and physician who spent 54 years in the Empire of the Mogul during the latter part of the 17th century. He observed the extreme care shown to animal life by the Jains, mentioning that their homes were built with alcoves in which the birds could nest, and that those in charge of a bird hospital were horrified to find that a wounded falcon, as soon as it was cured, set upon the other inmates, and they had to turn it out, saying it must have been a "*Farenghi.*"

John Fryer, the East India Company surgeon at Surat in 1674, mentions an animal hospital in Malabar:—

They have hospitals here for cows, and are charitable to Dogs, providing for them abroad, but not suffer them within doors; being more merciful to beasts than men.[5]

And of the Jains at Surat he says:—

It is some pastime to see what the Banians resort to when being bit by a sand flea, they dare not kill them, for fear of unhousing a soul, according to their notion of transmigration; but giving them a sever pinch will put them to fend for themselves in a nest of cotton-wool.[5]

Jean Tavernier, the French merchant-traveller, writing of India in 1676 says of the Jains:—

They never fight nor go to war; neither will they eat or drink in the house of a Rajput, because they kill the victuals they eat, all but cows, which the Rajputs never touch.[6]

Tavernier also speaks of the animal hospital at Ahmedabad and describes the special feasts prepared on Tuesdays and Fridays for monkeys, when they were regaled with rice, millet or sugar-cane.

The observations of John Ovington, the chaplain to the East India Company at Surat in 1686, are some of the most interesting because he recounts the reaction of the Hindus to European customs.

India, of all the regions of the earth, is the only public theatre of justice and

[4] *Indian Travels of Thevenot and Careri.* Edited by SURENDRANATH SEN. (National Archives of India, Indian Records Series. New Delhi. 1949)

[5] *New Account of East India and Persia by John Fryer*; edited by WILLIAM CROOKE. (The Hakluyt Society, London. 1909)

[6] *Tavernier's Travels in India.* (Bangabasi, Calcutta. 1905)

tenderness to brutes and all living creatures; for not confining murder to the killing of a man, they religiously abstain from taking away the life of the meanest animal, mite or flea; any of which if they chance wilfully to destroy, nothing less than a very considerable expiation must atone for the offence. That which most of all amuses and disturbs the Banians is our destruction of living creatures in their growing years; for in this they condemn us of folly, as well as cruelty, in preventing that greater advantage which we might promise ourselves by their increase in bulk and age. Therefore they mightily decry our inhumanity and inveigh severely against our imprudence in slaughtering kids, lambs and chicken. They never taste the flesh of anything that has breathed the common air, nor pollute themselves with feeding on anything endued with life; and are struck with astonishment at the voracious appetites of the Christians, who heap whole soups of fish upon their tables, and sacrifice hecatombs of animals in their gluttony. They cannot be tempted, either by the delicacy of the food, or for prevention of either sickness or death, to so enormous an offence as tasting of flesh.[7]

Ovington mentions the *pinjrapol* at Surat and a nearby hospital for bugs, fleas and other vermin where to maintain them with that choice diet to which they are used and to feed them with their proper fare, a poor man is hired now and then to rest all night upon the cot or bed where the vermin are put so they nourish themselves by sucking his blood and feeding on his carcase.[7]

The Jains of Surat also showed special charity towards flies and ants:—

Once a year the charitable Banian prepares a set banquet for all the flies that are in his house, and sets down before them, upon the floor or table, large shallow dishes of sweet milk and sugar mixed together, the most delicious fare for that dainty little creature. At other times he extends his liberality to the ants, and walks with a bag of rice under his arm, two or three miles forward into the country, and stops as he proceeds at each ant-hill to leave behind him his benevolence, a handful or two of rice strawed upon the ground, which is the beloved dainty on which the hungry ants feed and their best reserve and store in time of need.[7]

Ovington also comments on the methods of the young Englishmen employed in the East India Company's factories in Surat in imposing on the Jains by going with a gun or fowling-piece close to their dwellings and

making a show of shooting sparrows, or other small birds among the trees, which when the Banian observes (as it is designed that he should) he runs in haste as it were for life to bribe the fowler, not only with courteous expressions and fair speeches, but with ready money, not to persist in his diversion; and drops in his hand a rupee or two to be gone and not defile the ground with the effusion of any blood upon it.[7]

The Abbé Guyon, writing in the middle of the 18th century, carefully describes the customs of the Jains:—

[7] *A Voyage to Surat in the year 1689 by John Ovington.* Edited by H. G. RAWLINSON. (Oxford University Press, London. 1929)

Because of the reverence with which they regard all life and the extreme to which they go to prevent taking it away, they always carry a little broom in their hands to clear the place where they walk or are about to sit, for fear of crushing any insect, in which might be the soul of a parent, a friend or a good man. It is for the same reason that there is never a fire in their houses, which they do not light even with candles. They do not dare to drink cold water for fear of killing some animal, but without scruple they will boil it in a neighbour's house.[8]

In conclusion, the observation on Hinduism made by Sir Thomas Herbert in 1626 embodies precisely this principle of the regard in early India for the sanctity of animal life, He says :—

The first of the eight precepts of the Moral Law taught by Brahma out of the Sastras was "Thou shalt not destroy any living creature; for thou and it are both my creatures."[3]

E. PAULINE QUIGLY

PSYCHICAL MECHANISM

The popular materialistic theory that the mind bears "the same relation to the brain as the digestion does to the viscera" is strongly contested by Dr. J. R. Smythies in the leading article in the September-October *Journal of the Society for Psychical Research:* "The Extension of Mind: A New Theoretical Basis for Psi Phenomena." Apart from the inability of that theory to accommodate the phenomena of parapsychology, it would, as he brings out, involve a complexity of sending and receiving mechanisms in the brain that staggers the imagination.

Dr. Smythies denies that we see physical objects directly. For us these are only hypotheses, since what we see is only "the objects as observed," which cannot be identified with the actual physical objects. He takes a step towards the psychology of the ancient East when he suggests that the world of observation "may be made not of brain stuff...but of organized mind-stuff (or psychical mechanism)." This, according to his theory, is intermediate between the brain and the Self, playing a part in transmitting both sense impressions to the Self and the motor impulses from the Self which "may order its thoughts and actions."

"The nature of the Self remains inexplicable," he writes, but "psyches may be *real* machines" and not immaterial. He posits their extension in higher-dimensional space which he suggests might give not only a wide spatial range but also bring the future within their perception, making precognition explicable. Clairvoyance and action at a distance (the ESP and PK of parapsychology) might, under his theory, be "incidental side-effects of the normal psyche-brain relationship."

It has been fashionable to compare the brain with a computing machine. According to Dr. Smythies it is "but a station on the way to the soul."

> We do not need any longer to ask how the machine can appreciate beauty, write a symphony, and undergo a mystical experience. The soul does these things; the brain is merely part of the control panel for the observing and executive instrument, which is the body. The universe may be both larger and more wonderful than we have supposed.

[8] *Histoire des Indes Orientales par M. l'Abbe Guyon.* (Paris. 1744)

THE ARYAN IDEAL

[The traditional Indian preoccupation with the things of the Spirit is a matter of common knowledge. **Shri S. K. Ramachandra Rao,** Research Assistant in the Department of Social Sciences of the Indian Institute of Science, Bangalore, analyzes here the ideal which from ancient times has sustained many in this country in the spiritual life, in the attempt to gain the "Something More" than the best gifts of the pnenomenal world. In our troubled times, the attainment of the inner equilibrium which nothing can disturb is an ideal that makes a powerful appeal to many in the West as well as in the East. How greatly does the world need integrated individuals, calm, balanced, poised, clear-sighted, above all prejudice and predilection and devoted to the highest interests of all mankind!—ED.]

When at the dawn of Indian history the early Aryan visitors camped on the banks of the mighty rivers, the Sindhū, the Yamunā and the Gangā, the first flush of their experience was a prosperity unexperienced hitherto. But, with their active spirits, they did not stop therewith but yearned for something more. This idea of Something More has persisted throughout our thought and life as a nation as the *summum bonum*, as the consummate ideal, worthy of the constant and ceaseless pursuit of man. The search for it has enlisted many heroes, all alike distinguished by a certain unimpeachable nobility of character and a sincerity of purpose, but each carving out a route in his own individual fashion. The goal, however, is one; the throbbing purpose is one.

The Something More as the ideal has undergone steady and progressive change during the intellectual history of our people, getting consistently better and worthier. From the Vedic bard who aspired only for plenty, for the fulfilment of all wishes, to Gotama the Buddha who strove to extinguish the candle of worldly longing altogether, to impoverish himself of his very selfhood, is a long stride indeed, but a legitimate one. This continuum of philosophic discipline is often lost sight of in the historical perspective; the apparent disparities are thrust to the fore, pushing the essential unity aside and thereby causing confusion and arousing enmity in the minds of those who are denied the original experience, but have to content themselves with it at second hand. The continuity of Indian thought is a significant fact, although often elusive.

The Something More was a something beyond. The discontent that the human heart feels even in the midst of plenty; the anxiety that one evinces before the dark obscurity that yawns inexorably after death; the sad realization of the inconclusiveness of human life here; the

suspicion that there may be, behind and beyond all this, something that is more important; these have shaken man from the earliest dawn of human intelligence down to this day. Under the pressure of all these subterraneous but furious currents of thought and emotion, it did not take long to construct the "ideal," which was the Real of all reals (*satyasya satyam*), which was utterly free from mundane limitations of every type, and which would be the most excellent state of affairs to which a wise individual could ever aspire.

When such an ideal was formed, it was but logical and proper that man should attempt to walk in its shadow, in order to bring down the ideal to the actual. The Indian term for this human endeavour is *Brahmacarya* (Brahma-faring) a course of strenuous discipline, after which one becomes *Brahmabhūta* (Brahma-become): that course of discipline is the technique of making the ideal actual. It is a piece of impertinence to imagine that any religious discipline in India—orthodox or heterodox—deviates from this norm of religious life. The goal of actualizing the ideal is the bond of unity that fundamentally knits all schools, all philosophies and all thought.

The actual is incomplete, it is not the final word; there is a Beyond (*Samparāya*), which, however, does not present itself before us ordinarily. It has to be sought after, striven for, achieved. The actual comes to us, but we must *go* to the Beyond. The majority of men are content to walk along this edge of the river (*tīragāmino*); but few are bold enough to try to cross over to the farther shore (*pāragāmino*). The former are ordinary men, leading quite an ordinary life, having their share of joys and woes, now elated and now depressed, falling prey to the pranks of fortune, wedded to worldly goods and asleep to the deeper truths and the profounder facts.

The latter are, by implication, a better stock of people, more courageous in disposition and more optimistic in outlook; they look forward to experiencing the hitherto inexperienced, to venturing into *terra incognita*, to bringing a superior significance into everyday life. These are the people who have wrought a revolution in their lives, rising above ordinary limitations, directing their energy into strange channels, and developing new faculties and a searching insight. They enroll themselves as labourers (*śramaṇas*) in the new field which yields the crop that savours of the Beyond. The harvest that they reap concerns the deeper and nobler factors in life and by virtue of this fact they become *arahats* (worthy ones); they have done something which an ordinary man has not done and does not seek to do; they move along the noble path (*ariye pathe kamamānam*), and they live in the light which they have lit by their earnest toil; it is their own light (*attadīpa*).

In short, the former are children (*bāla*), while the latter are elders

(thera); the former are mean *(anariya)* while the latter are noble *(ariya)*.

What is the incentive that stirs the earnest to such activity, by no means pleasant or easy ? The *will* to achieve the Ideal. This will is aroused by a certain disillusionment concerning the satisfactoriness of this worldly existence. Gotama who became the Buddha relates how unbearable life had become to him with all the woes, horrors and pain due to it, until he beheld what it was in the human heart that was the real root of all worldly trouble—and renounced. (*Sutta Nipāta* 4-15-1 ff.) In agitation (*saṁvega)* of mind and being, he went forth with a resolve to discover the " architect " of all this mundane structure ; when his search was over, he had attained the Ideal, he had become awake (*buddha*) from life's ignoble slumber ; he had discovered the principle (*dhamma*) that carried him across (*pārāyaṇa*) to the farthest shore of *Nirvāṇa* from this worldly existence with its sorrow and pain.

It was no easy thing for him to do this. The Upaniṣads speak of such a course as " sharp like a razor's edge,...a path extremely exhausting *(durgam pathah)*. " It is invariably described as a dangerous journey. In proportion to its difficulty, the incentive must be equally strong : not even a fool would do a thing were he to gain nothing from it. The tales of countless men and women, who have turned to the noble ideal and attained it, exhibit a veritable array of profound emotional disturbances ; the impulse springs from a deeply agitated state of mind, the stark realization of the principle of pain in existence and unshaken confidence in the possibility of attaining the ideal.

What then is the noble ideal which prompts this religious life ? The *Cchāndogya Upaniṣad* (8-4-1-3) promises *brahmaloka* as the reward for *brahmacarya ;* and *brahmaloka* knows no decay, no death, no sorrow, no good, no ill, and no evil of any description. The *Kaṭha Upaniṣad* (2, 15) calls it the monosyllabic *Aum,* the best support and the most excellent, the imperishable, to gain which is to gain all that one needs. The early notions of this ideal as a country inhabited by departed souls changed in course of time into that of a state of ultimate existence (*Paramaṃ padam*) ; anthropomorphic imputations gradually came to be shed till we reach the Vedāntic conception of Brahman and the Buddhist concept of Nirvāṇa. The Upaniṣads advocate the negation of all imaginable attributes and present Brahman as beyond the possibility of description, of demonstration, aye, even of thought. When one is really serious, one becomes silent.

Gotama the Buddha treats the Ideal as the positive denial of every detail of this phenomenal world. It is no longer the consummation of pleasure, as the early Vedic notion had it, but essentially a relief from life's anguish, an escape from the

tortuous whirl of *samsāra*. The ideal is unmoored from all material considerations and mundane requirements, and held out as extremely abstract. The centre of gravity is shifted from instinctual gratifications to the whole being's fundamental urge—the urge for rest.

To live is to move away from equilibrium, and the unequilibrized state is both unstable and unreal, because it is constantly changing, depending on the force acting upon it. As such it is painful, since it is not *rest*. Everything in the universe evinces an unmistakable urge to regain the disturbed equilibrium, to achieve poise, to get back to rest. A human being strives towards this end; but in his ignorance he does things which only move him farther away from the rest. Hence all this misery, strife and passion. It has been the task of saints and seers to remind men of the real ideal, to prescribe a way of life which will lead to rest. The ideal of Moksha, of Brahmajñana, of Yoga, of Nirvāṇa, of the Jain Kaivalya, is the same ideal of everlasting rest—where there is no more disturbance. This is the urge to do away with samsāra, so to reduce the disturbing forces that enduring equilibrium is gained, never to be lost again; to put a final stop to the series of individual existences or births and deaths. One who recognizes this urge undertakes to fulfil it and does achieve the goal that rids him of all needs and stresses—he is worthy (*arahat*), because he is emancipated from what binds all others. He has "rolled back the veil of passion."

For the one that has attained to this Ideal of ideals (*param'attha*) there is a new vision. There is at once a feeling of utter relief and supreme satisfaction. As the *Gīta* puts it, no gain is greater than gaining that; it is for that that all religious discipline is suggested. Now an individual is awake, while the rest of creatures are dead in slumber; he is dead to all the ordinary pursuits which keep all others alive and active. In the words of Gotama, he has formed an island (*dīpa*) for himself, which no flood of worldly anxiety touches. He has ascended the mountain-top of wisdom and looks on life with detachment. He has eliminated his selfhood from the scheme of things; he has escaped from the clutches of name and form. In short, he has lost the identity, by which we ordinarily know persons; he moves about as nobody (*agottako*). In this sense he is extinguished (*nibbuta*), his fever of life has cooled (*sītibhūto*), he has become the Brahmā, the highest ideal the *āryan* speculation has evolved. Done for him is what is to be done. "No barren pilgrimage is his who lives that life persistently."

S. K. RAMACHANDRA RAO

RELIGION AND EVOLUTION

[The plea for spiritual values which we publish here is from the pen of **Mrs. Esme Wynne-Tyson,** collaborator with the late English novelist J. D. Beresford as well as a novelist in her own right, besides being the author of *Prelude to Peace* and other serious works. Her *Unity of Being* was reviewed in our pages in April 1950. The distinction which she draws here between the message of all the great Teachers and the organized religions of their professed followers is a valid one; and her reminder that human progress can be only by self-effort is timely.—ED.]

The materialist's gibe at Religion as being "the opium of the people" could be met by the student of comparative religion, or by the practising mystic, with a pitying smile for the ignorance of the speaker, were it not for the tragic fact that, as a description of *organized* religion, which has so successfully veiled the whole meaning of religion itself, the criticism is all too true.

And, as the majority of religionists make the same mistake as the materialists in confusing their particular Church-organization with religion in its essence, there is the acute danger that, with the inevitable showing up of the fallacies and superstitions of priestcraft, spiritual life and spiritual values will be discredited with the institutions that have betrayed them. It is, therefore, of vital importance that the true meaning of religion should be clearly defined to the world at large.

We cannot deny that in the West organized religion has degenerated into being a mere aid and tool of national government. In its essential purity Religion remains the most important factor in the world, for not only is it the sole way by which the individual finds peace of mind and his relationship to That Which IS, but it is also the only means whereby the next step forward in the evolution of mankind can be taken.

The Darwinians have done us the same disservice as the Christian priests who have taught the doctrine of vicarious atonement (giving the totally false impression that men can be saved "automatically" by belief instead of by individual regeneration), for the materialistic evolutionists also create the false impression of the "inevitability" of evolution, and the majority of people appear to believe that a better and finer humanity will evolve "naturally," through the impetus of some external life-force, which, either blindly or voluntarily, is bent on improving the Universe. Both these theories are as untrue as they are perilous.

All the World-Teachers, from whose teachings the major world-religions stem, have come to show humanity, by precept and example, the only way to achieve salvation.

In other words, how to rise from a lower condition to a higher one, which is the meaning of evolution. In each case, they have taught the "noughting" of the animal or fleshly concept of man by rising to a new and purified consciousness as the means whereby all men can learn to live the same sort of life as those who taught the Way, and so take the next step forward in evolution.

It is a fantastic delusion of superficial thinking that this change can ever come about "automatically," without the integrated effort of the individual. It is equally deluded thinking to imagine that the world can ever be better than it is without spiritual evolution.

The materialists, with the amazing credulity born of their blind worship of mechanism, are content to believe in the automatic nature of evolution. Believing, as they do, in matter as a power in itself, they see no reason why their external God of blind force should not get on with its evolutionary work without any co-operation from them. Their part, they imagine, is to do the best that they can with the material at hand: with human nature at its present stage of development, and the universe as they understand it. And, for them, the *best* is to get as many material benefits and advantages as possible for the majority of people in the short life-span which they naturally believe is all the essentially matter-man can expect to enjoy.

In order to accomplish this, each man must be prepared to accept the materialistic hypothesis, and so be willing to give the whole of his thought, time and labour to the material betterment of the world. He must gain the goods of the whole world by giving up all belief in anything so dangerous to the philosophy of dialectical materialism as the concept of a soul.

Without in the least realizing the fact, the materialists are not, as they think, merely advocating a fairer and more practical form of government; they are actually endeavouring to perform the cosmic task of putting a stop to human evolution. And if they could persuade every thinking being in the world to subscribe to their theories they could, indeed, as far as this earth is concerned, prevent the evolution of mankind from going further than it has at present.

What they could not prevent is movement, for that is inherent in the cosmic laws over which the human mind has no control. And if, by universal consent, humanity put a stop to further spiritual development, it would not remain static, but would immediately begin to evolve—in the reverse direction. In other words, a process of *devolution* would set in which would result in the sort of civilization that J. D. Beresford and I visualized in our book, *The Riddle of the Tower*, and there would be established the complete termitary life of ants, where all spiritual values were abandoned to utilitarianism.

This is the logical and inevitable outcome of the present teachings of Totalitarian Church and State. And mankind can only be aroused from the hypnotic condition induced by the propaganda of both these institutions by the call and philosophy of true religion—that which is *essentially* Christianity, Hinduism, Buddhism, Sufism, Zoroastrianism; all of which teach that man can become like God, at one with the highest idea of perfection of which he is at present capable.

Only by acceptance of such teaching, and by striving to attain to the model of perfection presented by the great World-Teachers, can evolution—in the sense of progressive improvement—ever be brought about.

Change is not necessarily evolution; *devolution* also manifests as change. What we commonly mean by evolution is the perfecting either of a machine or a human being or a universe. And no man has ever yet been perfected by adding to his material possessions and comforts. If improvement of the species really came about by this means, our millionaires would all have been super-saints; whereas the fact is that no one can ever be really saintly without non-attachment to material conditions. Scientifically, mankind has been misled by the implication that betterment was an external inevitability instead of a matter of improved consciousness in the individual. Theologically it has been led astray by the doctrine that belief in an external Teacher, rather than the acceptance of the Christ within which the Teacher came to reveal, will ensure salvation. Both these false teachings must be replaced by a clear understanding of what the highest examples of *homo sapiens*, such as Gautama, Jesus, Paul, Socrates, Plotinus, and so on, really taught that mankind must do in order to evolve in obedience to the Law of Progress.

Organized religion has done its best to veil these teachings, not only with its materialization of spiritual truths, its literalism and its symbology, but also with its jealous preference for the Founder of its own particular Faith, which has too often taken the form of misrepresenting and discrediting the teachings of the Founders of other Faiths. This has made for divergence instead of the all-essential Unity, and has weakened the case of every Faith, for the chief criterion of a spiritual Truth is its universality.

The Christian priest, for instance, has always insisted that the aims of Jesus, Buddha and Krishna were at variance, whereas the one certain sign of a World-Teacher is that his teachings have always the same goal as those of all other World-Teachers, *i.e.*, to bring men to lose the false concept of self in finding the real Selfhood, or to put off all the limitations of materialism (the world, the flesh and the devil), in order to know and enjoy the true and eternal Ego.

In order to deny that the teaching of Christ includes the philosophy of the Upanishads, one must discredit practically the whole Gospel of John and the persistent affirmations of Jesus that he was one with the Father, that he came to do His will, that he did nothing that the Father did not do, and that all men should follow him, and so be like him and therefore like the Father : " Be ye therefore perfect even as your Father in heaven is perfect." This is the Nirvāṇic state in practice of the kind to which Gautama Buddha referred when he said :—

> I have obtained deliverance by extinction of self....I have obtained Nirvāṇa, and that is the reason why my countenance is serene and my eyes are bright. I now desire to found the Kingdom of Truth on earth, to give light to those who are enshrouded in darkness, and to open the gates of immortality to men.

The difference between Gautama and Jesus and the men of their day is precisely the difference between them and the men of *our* day—a difference in the level of consciousness.

The way of evolution was clearly indicated by Paul when he exhorted all men to put on the Mind of Christ, which was essentially the Mind of the greatest Seers of all races and ages.

When Jesus said to his followers—those who had learnt to think as he did about the Fatherhood of God and the brotherhood of man : " Lo ! I am with you always," it was this Mind speaking. Had this been perceived, and the fact realized that an idea may abide always in the consciousness that receives it, all the obstructing, superstitious beliefs of the physical presence or Second Advent of a personal saviour would have been avoided, and the impersonal, eternal Christ-idea could long ago have performed its evolutionary work. For Jesus's statement obviously implied that the higher Christ-consciousness will always abide with us so long as we bring our every thought into obedience to the Mind of Christ. The same is true of Buddha and his Noble Eightfold Path, or of Krishna and teachings of the *Bhagavad-Gita* and the Upanishads. If we think like these great Masters we shall live the lives that they lived, and so will have taken the next evolutionary step forward. This action mankind has been resisting for millennia, which is why it is now faced by the dark pit of materialistic devolution.

The materialists with their wisdom of this world, and their short-term policies based on lack and limitation of vision, have always been the blind leading the blind. But, owing to inertia and apathy, the blind masses have always been willing to be led by these false guides rather than make the effort for themselves to find a true sense of direction.

It is much easier, and more pleasant, for instance, to believe that we shall evolve automatically, whatever we think or do (the work being done

for us), than to face the challenging fact that we cannot evolve or progress so much as an inch until we ourselves make the necessary effort to achieve a higher consciousness. That is why Church and State have so easily gained ascendency over the human mind. It is also the fundamental reason for the condition of the world today. And unless we awaken, unless we perceive and accept the fact that the evolution of our kind is dependent on the individual effort of each one of us, we shall continue to lack the sense of the importance of the individual, and therefore of the sanctity of life, and so inevitably sink back into the horrors of devolution, the first intimations of which have been seen in Total Warfare, Hiroshima and Belsen Camp, and which can only lead ever downward to the slavery and nescience of termitary life.

Let us make no mistake about it, the choice between evolution and devolution, primitively described as Heaven or Hell, must be made, here and now, by the human race, by such people as *you* and *me*.

ESME WYNNE-TYSON

DISCIPLINE OF CITIZENS

Two points brought up by Sir M. Visvesvaraya, President of the All-India Manufacturers' Organization, in addressing the second quarterly meeting of its Central Committee on October 14th, seem to have a closer mutual relationship than might appear on the surface. He was especially dealing with the need for a concerted attack upon the country's problems, in which not only the Government and organized industry had a co-operative part to play. The people of the country also, particularly in the rural areas, had, he said, to be induced to contribute their appropriate quota of work to India's total output.

Leaving out of account the question, though it will sooner or later have to be answered, of the masses' appropriate quota of returns from the joint effort, Sir M. Visvesvaraya's proposition is incontestable. For, as he recognized, the outlook of the people has to be changed. Their "lack of disciplined habits, harmony, courtesy and unity," of which he complained, may be laid in large part at the door of their economic handicaps and social disabilities, the overcrowding, deprivation and discomfort which they suffer, but a low standard of life does not necessarily go with a low standard of living in the technical sense. Help must be given them, by education and otherwise, in raising both.

Experience has amply proved that, as the standard of living rises, the size of families falls, without resort to degrading and dangerous "birth-control." Sound economic measures which will put the people in a position to help themselves, coupled with education which shall prepare them for full and responsible living, will take care of what Sir Visvesvaraya named as one of the threats to national security, "the growth of population without a corresponding growth of income or food supply." May there not be a closer connection, perhaps, than is dreamt by those who do not take into account the ancient teaching of reincarnation, between the quality of the experience offered by a given environment, and the quality as well as the number of the souls attracted to it for their next term in the school of life?

MAHARSHI RAMANA'S LIGHT ON THE PATH

[**Dr. M. Hafiz Syed, M. A., Ph.D., D. Litt.,** long a Professor in the University of Allahabad, but now retired, writes here of one of the most widely known of the sincere mystics of modern India, Sri Ramana Maharshi, as he was generally known. Dr. Syed has been living for several years past at the Ashram of Ramana Maharshi and writes from the experience of personal contact with his teacher.—ED.]

It is only the sage who has realized the Truth Eternal who keeps the flame of spiritual wisdom alive; he is the perennial source of inspiration to the earnest aspirant on the path of spiritual development; but for him the world would not have had the light of the spirit to dispel the darkness of material existence.

Of such wisdom was the late sage, Sri Ramana, who embodied in himself the Truth that is beyond time and space, who stood supreme in the realm of spiritual attainment and who was the true benefactor of the whole human race. In him we see that Glorious Realization which at once includes and transcends all religions through the Revelation that the only true religion is the Religion of the Heart. His teachings give the clearest expression to that one, inexpressible, universal, spiritual experience, seeking which every aspirant treads the path of inward spiritual development. To such an aspirant the Maharshi's teachings are a revelation of that Truth Eternal which ever abides as one and identical with himself.

The Maharshi's method of approach to the Truth was essentially logical and rational. In his teachings we find nothing that occasions doubt, and he never gave evasive answers. No mystery shrouds his teachings, nor did he claim any divine authority for his utterances. He was, and he expected every aspirant to be, his own authority; that is, to have full, deep and unshakable faith in his own inner Self which is Divinity itself. What stands between man's divine nature and his lower self is his ignorance.

In order to drive home to erring humanity this essential truth, which for the time being is unrealized, the Maharshi usually condescended to answer questions put to him by his numerous admirers and by the still more numerous visitors to his Ashram. The beauty of his answers was that they were invariably direct, concise, to the point and, in most cases, sufficiently convincing. I say most, because some of the enquirers who visited him went there out of sheer curiosity and not in response to some inner urge and were not sufficiently well-versed in the philosophy of life taught by the ancient

Rishis.

The Maharshi's method of approach to the Truth, the Reality, was all his own. He did not call on people to have faith in this, that or the other creed and refused to sermonize, but he appealed to people to realize their own higher natures and enjoined them to analyze the content of their own minds, to search their own hearts and to dive deep into their own Self. In short, he expected his devotees to enquire within themselves who they were and what it was in them that was the source of consciousness. This was the self-dependent and direct method of his teachings. To quote his own words :—

That Bliss of the Self is always with you, and you will find it for yourself if you seek it earnestly.

Missing this inherent Bliss within we seek it without, where it is not, with the result that we feel miserable and frustrated in a life of endless toil. The cause of all this misery and frustration, the Maharshi pointed out, is not in the life without, but is in ourselves as the ego. We impose limitations on ourselves and then make a vain struggle to transcend them. All unhappiness is due to the ego-sense; from it comes all our trouble. What happiness can we get from things extraneous to ourselves and how long will such happiness as we may get from them last ? If we deny this ego and starve it by ignoring it we shall be free. To be the Self that we really are is the only means to be happy.

Nor did the Maharshi prescribe a long course of *Sadhana*, beginning with initiation and running through successive stages of practice. No, his was the direct method, whether it was God or the Self that was sought.

The God we seek is verily the Self, ever present in us. Because we give precedence to worldly things, God appears to be far away, somewhere in Heaven. If all else we give up and seek Him alone, He alone will remain as the I, the Self.

The Maharshi did not approve of one who indulges in mere speculation, for it is to the search for the Truth that is ever within us that we should devote ourselves here and now.

The nature of worldly reality, whatever it be, is a question which forms no obstacle to one who follows the path pointed out by the Maharshi. His insistence was not so much on deciding about the unreality of the world as on discovering the Self. In one of the books recently published by his Ashram, we find the Maharshi's point of view lucidly expressed. This was his reply to a question whether the objectivity of the world was not an indisputable fact of sense-perception and whether his objectivity was not itself proof positive of the world's reality :—

The world which you say is real is really mocking at you for seeking to prove its reality while of your own Reality you are ignorant.

In one's own Reality the world exists and is present.

Even if people were of the world, the Maharshi wanted them to see things in proper perspective. The decision about the reality or otherwise of the world, etc., is of secondary importance to the earnest seeker, whose one aim should be to seek the Self, the "I," of which he cannot have the least doubt and the quest of which only can lead him to the One which alone is real. That Reality requires no proof, for it is self-evident *(savasamvedya)*; it requires no support, for it is self-existing (*svatasiddhe*); it requires no scholarly exposition, for it is self-luminous (*svaprakasa*). What is required is not the proof or refutation of anything, but the *poise* in and the realization of the ever-existent, unchanging Self, or that Atman.

One of the Maharshi's most outstanding and, one may say, unique teachings was that the spiritual Heart-centre is not an organ of the body. The Maharshi said :—

All that one can say of the Heart is that it is the very core of our Being: That with which we are really identical whether we are awake, asleep or dreaming, whether we are engaged in work or immersed in Samadhi....This pure Consciousness is indivisible; it is without parts; it has no form and shape, no "within" and "without." There is no "right" or "left" for it. Pure Consciousness which is the Heart includes all; nothing is outside or apart from it. That is the ultimate Truth.

It would be interesting to note in this connection what the Maharshi said regarding the true nature of sleep, for that will give us an idea as to what the State of Pure Consciousness would be in relation to life as we know it. One was not really enveloped in ignorance, said the Maharshi, when one was actually asleep. Sleep was not a state of non-existence or mere blankness as we suppose it to be. It was a pure state. And what we call the waking consciousness does not necessarily contribute to true knowledge. It was really a state of ignorance, because as a rule we are forgetful or unaware of our real natures. The Maharshi used a striking paradox to impress on us the all comprehensive nature of Pure Consciousness. He said :—

There is full awareness in sleep and total ignorance in the waking state.... The Self is beyond both knowledge and ignorance.

To put it briefly, the Sleeping, Dreaming and Waking States are only different modes of our Higher Consciousness.

What, then, is Realization? What is the relation between our life experience of ignorant existence and the state of Realization which is all-embracing? The Maharshi's exposition on this point is most illuminating :—

Realization is here and now, it is nothing to be gained afresh. The Self is not "reached," you are the Self.

Most of us are prone to think we have not yet realized the Self, that we are *ajnanis*; but the Maharshi reminded us that this was merely our own thought about ourselves, which

was the real obstacle in our way. It is not some objectified Self that is declared to be eternal; our awareness of that Self is equally eternal. In the words of the Maharshi, there has never been a time when we have not been aware of That, the Self. It is the never-ending, timeless state and it is in It that we live, move and have our being.

Elucidating further the same point, the Maharshi said that the Happiness which the mind felt when agreeable things were presented to it was nothing but the Happiness inherent in the Self. On these occasions it was verily into the Self that one dived. But the association of ideas was responsible for foisting the inherent bliss in us on things extraneous, because the plunging into the Self was unconsciously done.

If you do so consciously, with the conviction that comes of experience that you are identical with that happiness which is verily the Self, the only Reality, you call it Realization.

That is the most realistic definition of self-realization, and, shorn of all mystery, it is the clearest one can have on the subject.

On matters of *Sadhana* the Maharshi expressed himself in the simplest and most familiar terms, even as he did on the nature of the highest spiritual Attainment. There is a curious notion prevailing among seekers of a certain type, both in the East and in the West, that the spiritual life can be led only in seclusion and more particularly by severing all connection with the outer world. It was with some such wrong notion that an enquirer asked the Maharshi whether it would be possible for a married man to realize the Self. The Maharshi answered :—

A man can realize the Self, because that is here and now. If it were not so, but attainable by some effort at some time, and if it were new and had to be acquired afresh, it would not be worth our pursuit. Because what is got afresh will also be lost and cannot be permanent.

According to the Maharshi the search for the Self is not a plunge into the Unknown and Unattainable. As each is truly and essentially the Self and completely identical with it, it is within each one's power to dive deep into it and realize it, whether one is a man or woman, married or unmarried. Whatever kind of outer life we may lead, that does not touch the core of our Being. Many a great sage in Ancient India realized the Self in the midst of worldly life. What is called renunciation is concerned more with one's inner being, one's mental attitude, than with the external circumstances of life. Renunciation is certainly not the desire to keep away from the difficulties and responsibilities of outer life.

Then, what should be the attitude of the aspirant towards the discharge of his daily duties? We have to consider this question in its dual aspects, the general and the particular. Viewing life in general, the Maharshi thought that work so ordained by nature would run its

full course whether one willed it or not. He who attuned his mind to his inner Being, the Self, did his work more efficiently than he whose mind had lost its inner poise and got tossed amidst the currents and cross-currents of life.

The fundamental teaching of the Maharshi was that the Self was all in all and that no work could go on without the Self. Life's actions would go on whether we strained ourselves to engage in them or not. As an example he quoted Sri Krishna, who told Arjuna that the latter need not be troubled while slaying the Kauravas. Under the ordinance of God they had already been slain.

All that we have to do is to allow our nature to carry out the will of the Higher Power. We need not worry ourselves with or be afraid of the work; nor will the work have to suffer for want of attention from us. He who attends to the Self, attends equally to work that the Lord has ordained for him to do. We identify ourselves with the body and we think that the work is done by us, altogether forgetting that the body and its activity as well as the work on hand are not apart from the Self.

M. HAFIZ SYED

RELIGION AND THE ELECTIONS

The Pilgrim, the quarterly magazine of the Christian Society for the Study of Hinduism, edited by Shri P. Chenchiah, Retired Chief Judge of Pudukottah, a Christian layman of broad views, publishes as its leading editorial for September, "Elections and the Call for a Religious Front." The title has a rather ominous ring, the content of the editorial is reassuring.

Religion has a vital rôle in civic as well as in personal conduct, considering religion as the sense of unity with the Divine within and therefore with all beings, in which also the Divine is enshrined; as an elevating influence compounded of aspiration and the sense of individual responsibility. But *religions* have no part or place in politics. They may with profit hold aloft the light by which men can see better to guide their steps aright, but it must be a diffused light that they shed, not spot-lighting favoured candidates or parties. If they do more than that, they may sway elections, but only at the cost of sacrificing long-term values to short-term objectives.

The editorial does well to insist on moral qualifications in the candidates, and to call for national welfare as the criterion, and the abjuring of personal and communal considerations. Its call for voting in the consciousness of Gandhiji's teachings, and for judging political aspirants not by their profession of loyalty to those teachings but by their performance, is commendable. The fact that the Sarvodaya group, who have taken Gandhiji seriously, will not contest the elections, is deplored in the editorial. Perhaps this group, with their essentially religious inspiration, will retain, by refraining from contesting the elections, the moral influence which the organized religions will forfeit if they attempt to enter the political arena.

OUR BRAVE NEW SCHOOLS

[It is a practical problem in connection with the great increase in educational expenditure in Britain which an experienced teacher analyzes anonymously here. "**A Teacher,**" is a Briton with varied professional experience and writes with first-hand knowledge of Boarding and other schools and is concerned that the best returns shall result from the expenditure on new school buildings and equipment, in connection with which she has several suggestions to offer. —Ed.]

An enormous amount of money has been spent on new school buildings in England and an enormous amount more is about to be spent; and yet many thoughtful people are of the opinion that the quality of education is getting worse instead of better. This may or may not be true—it is too large a question to go into here, but what is certain is that in spite of all the money that has been lavished on education most teachers are dissatisfied with the way it has been spent. Even those who inhabit the "brave new schools" seem to feel that the butter is spread too thick.

Even the authorities have been obliged to cut down and make certain economies, and here again most teachers are unlikely to agree with the nature of the economies. For instance, it is said that there are to be no more separate cloak-rooms (places where the children hang their outdoor clothes, change their shoes, etc.) but that pegs are to be placed in the corridors and that these will constitute the cloak-room. Most of us feel that this is an unnecessary and backward step, especially in schools for the younger children. Young children need all the room we can give them, and we already make full use of all school corridors, when they are wide enough, by using them for handwork space, for play with wheeled toys, for nature tables and tanks for studying fish and other water creatures. Our corridors are never empty, but are busy with groups of children drawing, reading, playing with number apparatus and so on. This would not be possible if the corridors were already partly occupied with coats (often damp), boots, towels and so on. To say the least, it would be unhygienic.

But, to revert to the main problem, there seems to be a fundamental divergence of outlook between the folk who plan the schools and the teachers who have to run them. The authorities seem to pin their faith on spending large sums on specimen schools—for instance, about £24,000 on a school containing three class rooms, an assembly hall and a fine kitchen; later this building is to be enlarged by three more class-rooms at a cost of £13,000. Altogether this means accommodation for 240 children at a total of £37,000 somewhat excessive for these hard times! It also means that these children are still herded into

classes of 40 each, (not more than one teacher being allowed to 40 children). Now the ingenuity of teachers has to be seen to be believed, so these children will have a happy time, and will learn as much as they are capable of learning.

Most teachers, however, feel that less elaborate buildings, even less equipment, would be acceptable if only the classes could be smaller. It is of no help to the harassed guardian of 40 little ones to be presented with pale blue tables and chairs for them. She would far rather have 20 children and the plainest of furniture (she would be sure to decorate it for them herself, as all teachers spend their own money on their children). It is no comfort to have a beautiful wireless and a marvellous school hall when she has to lead the little ones down miles of corridor to get there. She could sing them nursery rhymes in her own room, and they would like it just as well !

All this sounds very ungrateful, but it merely illustrates a basic attitude. The powers-that-be may be idealists in their own way. They obviously want the best of everything for the children, patent floors, windows that open in the latest fashion, complicated knobs to push when you want a drink of water. What they do not or will not realize is that teachers are idealists too, but in *their* own way. Teachers, through bitter experience, have found that you can teach quite successfully in almost any sort of building, however unsuitable. But they have also found that the two most urgent necessities for a success are a room to oneself (with as few interruptions as possible) and a smallish class. In fact, the National Union of Teachers has made the strongest demand possible for classes to be limited to 30. They feel that this is urgent. But what have we ? In the fine new schools as well as the overcrowded old ones, classes of 40, 50 and even more. In fact, some Head-mistresses have had to adopt a shift system, or to raise the age of entry. So we proudly extend the school-leaving age by a year, and certain children wait impatiently, in schools unprepared for 15-year-olds, for their release into the world, and other children wait outside to come in !

We have a grave shortage of teachers, and this will grow rather than diminish as newcomers arrive, less thoroughly trained than their predecessors, less patient, less long-suffering ; who will take a look round and go out again. The intelligent young men and women of today are willing to become teachers, but few are willing to put up with impossible teaching conditions. There are plenty of other jobs to be had, so they give the schools a trial and, unless they are extremely fond of children, they soon leave. Even if they *are* fond of children they may go, because there is lots of other child-care work to be had which is far less harassing than coping with groups of 40.

What teachers feel is that they should be consulted more in the

design and planning of the schools. They would, no doubt, be willing to work under more austere conditions in the new schools if they felt that the money so freed went to provide more rooms, and to improve the old schools. We feel that there should be a better apportionment of the money allocated for building—that something less expensive than the traditional red-brick ones will do very well. Those many thousands spent on one school might be better spent in bringing piped water to the hundreds of country schools with none, or in providing better playgrounds, proper sanitary facilities and so on.

What is more, it is clear that there is often very grave muddling when the preliminary plans are being made. Just one example, of a new school built to serve a new housing estate: this estate was, obviously, to be occupied by families with young children; that was why the houses were allocated to those people. Yet the school was found, almost at once, to be too small. The children kept on coming for admittance—by law they had to come in when they were five. But a compromise had to be made—no admittance until the term after they were five. Even that didn't stop the rush, so the assembly-hall has had to be used as a class-room. This hall is used for the school dinner too. Thus one set of 40 has to spend most of its time travelling from room to room; as one class comes in for music or exercises, the "hall class" has to go out to that class's room. A difficult job with older children, but even more so with six-year-olds! When the time comes to lay dinner for nearly a hundred, then the "hall class" must go and sit in the corridor for their scripture lesson. When the corridor is filled with children coming to see the school nurse, etc., then the "hall class" must sit in the cloak-room. Well, their teacher is patient, the children have learnt to move about in an orderly manner, but it wastes a shocking lot of time.

Finally there is another reform that many teachers would appreciate, and that is a more flexible allocation of staff, and the provision of more non-teaching helpers. For instance, most schools are staffed on the basis of their total number of pupils. That is to say, if a Primary School numbers 120 it will have three teachers. It may well be, however, that the school contains a very large number of five and six-year-olds, and few sevens (including many sevens whose mental age is low). This means overcrowding in the bottom classes, and yet the top-class teacher, with her small number, can do little to help, as she is fully engaged with her age group. It would be a help to have an extra girl provided, say, one who is planning to work with children, or someone older who wishes experience, and let her aid the bottom-group teachers by taking care of some groups at their handwork play, helping at milk-time and at play-time, helping with the changing of shoes, and so

on. Such "nursery helpers" are provided in some schools, but in far too few. Also, they are paid at so low a rate that there are not many people who can afford to take the job.

At the moment there is too great a gap between those who plan and those who have to carry out the plans. This gap is likely to continue until there is some alteration in the general status of teachers, and until there is a greater interchange between administrative departments and the actual schools. Far too many education officials have done little or no actual teaching and so are out of touch with the real problems of school life. At the moment there is a fine crowd of "organizers" and inspectors and what-have-you, dishing out advice and reminders and organizing refresher courses to and for the few harassed teachers, whose real idea of "refreshment" is a good long, dreamless sleep! (with no forms to fill up)!

A TEACHER

INTERNATIONALISM

Dr. Hans Kohn, Professor of History in the City College of New York, argues in a paper (read and considered on October 25th at a Discussion Meeting of the Indian Institute of Culture, Bangalore), on "Freedom and Authority in International Relations" and calls for restricting authority in international relations to resistance to aggression, by whomsoever committed, but applying it resolutely there. This, he believes, will lead to relief of international tension and in the resulting growing feeling of security solutions of agreement and compromise, the only enduring solutions, may become possible.

This may be the utmost that is practicable in the present state of ideological tension, which every move threatens to exacerbate. The rub, of course, comes in the fact that liberty and justice are today differently viewed, and allowing each civilization and group freely to develope its own concepts implies that the eyes of outside countries must be resolutely turned from other nations' internal policies, however gross their infractions of human rights might seem to other nations to be.

It is obviously impossible to restrain individual champions of the oppressed from taking a hand in developments beyond their country's borders; and is there not a danger that collective condonation of cruelty and injustice beyond the national borders may be at the cost of denying the sense of universal brotherhood which is the world's best hope of lasting peace?

Interference in the duty of another is fraught with danger, as the *Bhagavad-Gita* affirms, but, as one of Mr. Claude Houghton's characters puts it, "Injustice is everybody's business," and justice for all must be the goal, however full of thorns the way that leads towards it. Resolute action to check aggression must be paralleled with the utmost effort to spread among all peoples the ideas of justice and of the dignity of the individual on which the enlightened have everywhere agreed.

THE POETRY OF THE RIGVEDA

[**Dr. Matilal Das**, the author of this study of the poetry of the oldest Aryan work, is at present Additional District and Sessions Judge of Malda and West Dinajpur in West Bengal. He is the author of many books in English and Bengali. Some years ago he took up the translation of the *Rigveda* into Bengali, the first two volumes of his translation having appeared so far. The reverence of his approach to this ancient work, the production of some of the greatest minds which the race of men has produced—mystics and something more than ordinary mystics—is evident from this appreciative article.—ED.]

The *Rigveda* is the earliest book of humanity, held for long centuries in the highest esteem by the scholars of India. Our task here is not to explore the religious or mystic symbolism of the Vedic singers, whose revelations were the fountain source of the elevated Upanishads, but merely to discuss the richness, the beauty, the depth and the fervour of the Vedic hymns as poems. The strength of these lyrics and verses arises equally from an inward profundity and a generous sensuousness.

The poet is a seer, perceiving the beauty and the truth which lie hidden from ordinary sight. The rhythm that vibrates around us, the sweetness that pervades the most commonplace things of life are not felt by us, but a poet sings of his joy in communion with the worlds of mind and of matter. But the mystic has a gift rare even among poets. He sees into the inmost soul of life and nature, not by æsthetic sensibility alone, but by developing his inner consciousness by some mysterious power—an illumination which can be felt, but defies analysis and explanation. The taste of sugar has a special quality which can be perceived only by tasting sugar. It is so with mystic perception. Unless the mind is attuned to this outlook it is not possible to grasp the mystic idea. This is in essence a training of the heart, by which the ultimate truths flash upon the pure mind like the sudden flash of the dawn. The mystic feels them though he may not be in a position to make them pass the test of reason. Mysticism is thus a particular method of the search for truth by which, through intuition, we arrive at fundamental verities.

The Vedic poets are essentially mystics. Produced in an atmosphere surcharged with ritual, their poetical images, their idioms and the form and colouring of their poems are different and a modern man may find it difficult to go below the surface to understand the inner meaning. But the difficulty is not insurmountable for one who seeks to penetrate the Vedic poems' inward depths of harmony. We must, however, bear in mind that the *Rigveda* is not the work of a single poet. It is an

anthology and its verses represent different strata of thought, though there is an underlying unity of purpose and of outlook.

It will not be possible to deal adequately with the varied beauties of the hymns. I shall give a few examples only. In the famous "creation" hymn, lofty and grand in conception, rich in idealism, deep submission to the mystery is felt expanding into prophetic utterance.

There was no life then, nor what is non-being. There was no atmosphere or sky beyond. What covered all? What sheltered? What concealed? Did it lie in the deep abyss of the waters?

Neither death was there nor immortality. Neither the light of day was, nor the night. The One breathed by its inner power without breath; Other than It there was nothing....

Desire arose in the beginning in That; it was the primal germ of spirit.

The sages searched in their hearts and found by wisdom the root of being in non-being.

There are few poems in world literature which can stand comparison with the original for its superb glory, its matchless diction and its philosophic depth. The Absolute Reality which is behind phenomena is beyond all human categories. It is only possible to explain reality to the uninitiated in terms which are vague. The word-music of the poem, its imaginative fervour, its sheer beauty and sweetness are lost in translation. The sob and surge of the eternal sea weave a charm round this poem, unique in its lonely grandeur.

For inner light the grand Prajapati hymn, which we shall quote in part, is no less important. In its elevating tone it outdistances all rivals in the whole Vedic literature. The accent is one of experience and wisdom. It is at once human, happy and powerful.

A golden germ arose in the beginning. He was born, the only Lord of creatures. He established the earth and the firmament: What god shall we adore with our oblation?

He gives the vital breath. He gives power and vigour. He whose behests all gods acknowledge—the shadow of whom is life immortal as well as death: What god shall we adore with our oblation?...

Who is looked up to for help by the trembling earth while battle rages over it between the powers of evil and of good; when over it the risen sun shines in splendour: What god shall we adore with our oblation?...

The poem inspires awe and that sense of mystery which arouses insistent questioning. The mystical experience of the poet is felt in its subtle depth and poignancy by even the most casual reader.

Let us turn from these songs of profound philosophy to some simple poems of everyday life, where the poets feel the beauty and the joy of nature. The poems on the dawn are remarkable for fine imagery and pleasing technique. I select for its brevity this poem on the dawn:—

O thou beautiful dawn, come hither by auspicious ways, from above the

golden realm of the bright sky....

O thou bright dawn, when thy hour comes, men and cattle stir in joy.

And from all quarters flock together the winged birds.

Thou, when thou comest with thy golden beams, fillest the world with radiance and splendour.

The sons of Kanva invoke thee for glory and joy and pour forth their fervour in sacred songs.

Like children we travel into fairyland with the poet, who is a poet of imagination but also a poet of innocence. Like all fine poetry, it is a union of images and music. We escape from the four walls which confine us and travel forth into a world of beauty and rhythm. Those who want to enjoy the superb skill of the Vedic poets should read the longer poems on the dawn which reach the height of poetical fancy by a realization of the unearthly which is yet earth-entwined and remarkably concrete.

The hymn on night from which we quote the following few lines, is equally beautiful in its symbolism and imaginative sensuousness :—

With her shining eyes the Goddess night looks forth and moves in many places. The void she fills, she fills height and depth—the immortal Goddess. Her splendour covers the darkness. When she comes she places her sister the dawn in her place and so the darkness smiles on her. Just as birds rest on the tree, we tread on her pathways. O thou Goddess, give us shelter this night....

The description is vivid. The starlit night, the magic and music of the incoming dawn and the departing night are put forth in images which are obvious but none the less delightful for that.

The hymn to the forest is marvellous for its grace and beauty :—

O thou wild forest, wild art thou, pathless thou roamest. Why dost thou not seek the village? Art thou not afraid? The bull roars somewhere; the cricket chirps. Thou, lady of the forest, playest as it were on a harp. The cattle graze yonder—there shines what seems to be a dwelling-house.

At eve one hears the rattling sounds of carts. Here one calls his cow—there someone has felled a tree. A dweller at eve fancies that a cry rings somewhere. She does not slay unless one goes with evil intent. One can have sweet fruits and then can rest where he wills.

O thou lady of the forest, accept my songs—thou sweet-scented queen, redolent of balm. Thou art the mother of fawns. Thou hast a rich store of food though thou hast no tilling.

It is a pure nature-poem, its bare simplicity and sensuous appeal wedded to imaginative power; the poem stands the test of true creative art.

The hymn to Mother Earth which we have not space to quote, makes the reader feel that he is looking at our well-known globe for the first time, with the wonder and joy of the first child on the face of the earth. The poet extends the boundaries of reality and reveals the significance of the known in words of music that are true and sincere. The naturalistic impressionism of the poem is interwoven with human emotions.

The vital energy finds soft and lucid expression even in its brevity.

There are some ballads in the *Rigveda* which cannot but fascinate even the most acute critics. Rich and sensuous, they inspire us with their beautiful strength, their terse and tense dialogues and their overwhelming human sympathy.

I shall conclude with a quotation from the last hymn of the *Rigveda*, which is a clarion call to universal unity and should have, in these days of world-planning and internationalism, a universal appeal :—

> ...Let us assemble together, speak together, let us have one mind, just as the mighty forces of nature move and act under law. Let our goal be common, common the parliament, common our desires, so will our efforts be joint.
>
> A common ideal is before us all for one acceptance and let us fulfil it with common sacrifice.
>
> Let our resolve be one and let our hearts be together. Let us bring happiness and joy by uniting our thoughts and deeds.

The *Rigvedic* poems have a reserve of power and a depth of poetic radiance which, being inward, penetrate to the dynamic centre of life. Picturesque many of them are ; some seem wild and rugged ; but there is something organic in the spirit and atmosphere of the poems which gives them a perfect poise and a noble suavity. There are endless repetitions but this is obviously inevitable, if we bear in mind the background of the poems. A sanctity pervades them all. They draw our attention to the vast cosmic whole. It is idle to criticize the poems from our modern stand-point ; we should, on the contrary, try with humility to understand them. To realize their import fully, we must revive the passionate devotion and wonder of those days.

The images and symbols of the Vedic hymns are symbols of far-off days but they are full of ever-widening sense and harmony. They have a white purity round about them. They spring forth with superb ease from the hearts of the mystic bards. The diction is sometimes archaic, the meaning is at places obscure, but there is the joy of the creative urge in all of them, a vigour, a dynamic force, a buoyant optimism. They are the expressions of men to whom life was bright and joyous, who loved life in its fullness. Morbid pessimism is conspicuous by its absence.

Modern man may not enter into the keen religious fervency that expresses itself in the poems but he can recognize the burning sincerity of the utterance and can appreciate not only their grandeur and the profoundly penetrating insight of the mighty singers but also the supreme beauty of the poetry as such. The study of these hymns will help to open the intuition to a new world of beauty and of joy ; they lead us towards the realm of the eternal and the infinite.

MATILAL DAS

NEW BOOKS AND OLD

The Mystery of Being: II—Faith and Reality. By GABRIEL MARCEL. (The Harvill Press, Ltd., London. 188 pp. 1951. 16*s*.)

This second volume of Gabriel Marcel's Gifford Lectures carries us into the heart of the mystery which has been his theme throughout, the mystery of being or, in philosophical language, the ontological experience, the reality in which all our strivings are rooted and in which we seek in all our activities to find rest. In his first series of lectures, he approached it through the channel of reflection. Here his centre of reference is faith and the religious consciousness. But in such a thinker faith and thought are inseparable.

Anyone who has studied Marcel's earlier work and, in particular, his *Metaphysical Journal* will acknowledge the truth of his assertion that ever since he accepted philosophy as his vocation, he has been at pains to keep clear of abstractions and that the problems which first engaged him more than 30 years ago are still those which he is pondering and which seem to him today to be the most important. Indeed during those 30 years man has been swept so much further from his spiritual moorings that a philosophy such as his, which seeks to mend the almost broken rope which should tie our human and temporal existence to the eternal depths of being, is seen now to be essential if we are to avoid an appalling catastrophe. Idealism in opposition to realism cannot mend the breach, since both are self-centred.

Equally as philosopher and dramatist, M. Marcel has laboured to exorcise the ego-centric spirit, to place himself, in his own words, "on this side of the insularity of the ego." What he has tried to maintain is a concrete, personalized, thought. And for this two things in his view are necessary:—

to think *sub specie aeterni*, and to understand my own life as fully as possible.

But his own life, as he repeatedly insists, is only understandable in relation both to God and to his fellow-beings. What he calls "inter-subjectivity," or, more simply, Christian "charity" or, we might add, Buddhist "compassion," is for him the element from which the ego "seems to emerge like an island rising from the waves," it is the sea of being, part of that "beyond" without which the "here and now" wilts and withers, consuming itself.

But this intensely personal metaphysic "of *we are* as opposed to a metaphysic of *I think*" is, it must be admitted, much harder to articulate than those pure abstractions of idealist philosophy of which he has such an invincible distrust. And in this second volume his thought is more tortuous, its central thread is more frequently enveloped, if not entangled, in revolving digressions, than in the first. The impatient reader, agog to arrive at some clear goal, will be severely tested. For truth to M. Marcel is a never-ending journey. He is a traveller, a pilgrim whose thought re-creates around itself the meaning he seeks through relations which, he confesses, are sometimes very difficult to trace. "I fear," he says at one point, "that we may seem to

be getting more and more befogged." And the reader may well agree or might do so, were it not for the concrete illustrations, the suggestive metaphors, with which at the critical moment he brings his thought into clear and human forms.

The themes (and the word is particularly apt for one who often uses suggestive musical comparisons) through which he develops his enquiry into the nature of being are "opinion and faith," "prayer and humility," "freedom and grace," "testimony," by which he means *living* our witness to a truth within and outside ourselves, and "death and hope." Each of these themes is meditated with the patience of a creative artist who recognizes that thought, so far as it is truly a free act, is "a sort of creation of myself by myself," and involves what Kierkegaard called immediacy after reflection. There is, in fact, nothing second-hand in M. Marcel's thinking. It is in every nuance his own, as when, for example, he writes, of death and sin :—

> We must not follow the catechism class and say that death is the wages of sin. Its implications are infinitely more complex and obscure. Let it be enough for us to acknowledge that the world of sin is a world in which death is in some way *at home*. That slight phrase is the most precise expression we can give to the connection which we must trace.

The phrase is characteristic and revealing. M. Marcel is a Catholic who claims that

> even if we were to find in pre-christian or extra-christian history some example of paternal love as it shines through the parable (of the Prodigal Son), we should have to see in it only glimmerings through space and time of the pure light which lies at the heart of the gospel.

But his Catholicism is, for the most part, pure of the spirit of exclusion, still more of ostracism. He well describes the universality to which he is faithful as "a kind of spiritual welcoming." He is as unconcerned with dogma as with a system. And if reincarnation is for him no more than a possible hypothesis, he sees its import. But his hospitality to life and thought and to the religious experience at its heart is too singular and personal ever to be diffuse. It is a finely concentrated reflection of the eternal Light without whose guidance, he remarks at the end of this difficult but absorbing volume, we should never have started our journey.

HUGH I'A. FAUSSET

The Hindu-Muslim Question. By NURSINGDAS AGARWALLA. (Union Society, 176 Muktaram Babu Street, Calcutta 7. 80 pp. 1951. Rs. 2/-)

The hope expressed by Gandhiji on July 20th, 1946, that "Hindus and Muslims would live as brothers, even though in two dominions" should be brought nearer realization by this small book. Shri Agarwalla, maintaining that the spirit of religion *per se* is the spirit of unity, calls for dwelling on the essential oneness and seeing the differences as complementary. Reviewing the trend towards Hindu-Muslim unity before it was deflected in the political interest of the foreign rulers, he shows the increasing *rapprochement* during Muslim rule between Hindu and Muslim neighbours, with joint celebration of festivals, etc., while noted mediæval saints like Kabir rose above religious distinctions and artists helped to harmonize the Hindu and Muslim cultures. This book, dedicated to the youth of India and Pakistan, deserves wide circulation.

E. M. H.

Walt Whitman—Poet of Science. By JOSEPH BEAVER. (King's Crown Press, New York: Geoffrey Cumberlege, Oxford University Press, London. 178 pp. 1951. 18*s*.)

"The world," says Charles Morgan, "is dying of blurred thought, and blurred language is an aggravation of the disease."—"We live in an age," writes Richard Capell, "when popular music has descended into a baseness no other age or civilization ever dreamed of."—"We seem threatened with a new Dark Age," wrote Thomas Hardy in 1928, before it arrived; and it was this that called into being the Poetry Lovers' Fellowship, for he spoke of "a forlorn hope" that poetry—

the breath and finer spirit of all Knowledge, the impassioned expression that is in the countenance of all science

—might save the world from complete perdition by its cementing of unevasive spiritual and emotional faith with spiritual and intellectual reason.

By "science" in this oft-quoted but disregarded phrase, Wordsworth was but repeating "Knowledge" synonymously and antiphonally in neo-Scriptural paraphrase. No capital S! What other word has ever been so notoriously abused?—except, perhaps, "poetry"!

A poet is a journeyman in his art who has moments of success so supreme that there is "a sudden splendour." ("Some said that it thundered.") A poet of conduct is a Knight; a poet of Science is a Hooke or a Rutherford. When the term is applied to *belles-lettres*, the poet is a prince of diction, a prophet like Hardy, an orator like Shelley or Wells or Whitman, a cunning contriver of chiming mosaic like Tennyson, or a dear wizard—like de la Mare, a sheer magician though in this category where are the others?

But the foot-hills of the literary landscape are pocked with mole-hills and ant-hills; and, alas! the function of an ant-hill is but to produce more ants. Such are the thesis exigencies of the multifarious M.A.'s and the innumerable PH.D.'s! Industry is commendable, and Solomon commended it; but are its products read, even by the fee'd "externals"? Instead of perusing a regressive series of discussions, is not the reader to be praised who prefers to go straight to Whitman?

Every real poet philosophizes over the roots of what we know, what we think we may know, what we know cannot be known. Such a poet, essentially a scientist, will recognize that beyond the scope of our senses, even beyond the reach of our instruments, there are present happenings of which we must at present remain in ignorance, though some of us have areas of sensibility that exceed the normal. He recognizes the visible presence of lower dimensions and supposes the possible invisible presence of higher ones. To sprinkle verse with little arcane minutiæ of little-known branches of Knowledge does not make a poet of Science; but having adopted this false basis, it is surprising that the author should believe that Venus in her glory is seen as a disc; the shape is crescent.

The author knows Whitman as the Covenanter knew his Bible: indeed the exegesis is somewhat similar: and the book is written in good easy American English (*could* for *might*, *today* for *to-day*, *-or* for *-our* etc.); but let me tell him that Ellis—like that—must never be allowed to mean Havelock Ellis. Of all the famous Ellises on

either side of Ellis Island, the unsupported surname is reserved among *literati* for the great Sir Henry.

OLIVER C. DE C. ELLIS

The Poetry and Career of Li Po: 701-762 A. D. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. x+123 pp. 1950. 8*s.* 6*d.*)

It is surprising that until now there has been no substantial biography in English of this, the most famous, and perhaps even the greatest of Chinese poets. Dr. Waley, who has recently given us the life-story of a later T'ang poet, was obviously the man to fill this gap. Although Li Po, unlike Po Chü-i, failed to pass any of the public examinations, and consequently never held a regular official post, he belonged to the scholarly class and was intimate with many influential persons. Thus we find him summoned to the Imperial Court through the favour of a princess, and joining a "pool" of poets who were kept at the Han-lin Academy for occasional employment. He had begun writing poems very early in life (a charming little specimen composed at the age of ten is still extant), and this accomplishment, combined with a fascinating personality and an insatiable love of wine, appears to have made him an ideal boon companion, the life and soul of the two hard-drinking coteries to which he is known to have belonged, the Six Idlers of the Bamboo Brook and the Eight Immortals of the Wine-cup. He was also a great traveller—perhaps "wanderer" would be a more suitable word—and this restlessness, leading to contacts with all sorts of people, may give rise to some confusion in the minds of readers; for instance, no fewer than 21 different persons with the surname Li will be found in the index to this small-sized book.

Of his poems, many of which are sprinkled throughout these pages, Po Chü-i says that "they show unparalleled talent and originality, but not one in ten contains any moral reflection or deeper meaning. And Wang An-shih of the 11th century also qualifies his praise of Li Po by adding that "his intellectual outlook was low and sordid, being chiefly concerned with wine and women." Dr. Waley is probably right in thinking that he was above a song-writer, and that his strength lay not in the content but in the form of his poetry. To this, of course, must be added an eye for all manifestations of natural beauty and a wonderful gift for expressing them in verse.

On the whole, Li Po must be esteemed a fortunate man. He was able to live the sort of life that suited him best, and generally managed to enjoy himself to the full. His later years were engulfed in revolution, and at one time he was arrested as a traitor, yet escaped all personal harm. After an interval he was condemned once more and banished to a remote city in Yunnan; but before he had got halfway on the journey he received a full pardon and was able to return home to die some three years later.

LIONEL GILES

Hume: Theory of Knowledge. Edited by D. C. YALDEN-THOMSON. (xxvii+265 pp.); *Hume: Theory of Politics.* Edited by FREDERICK WATKINS, with Appendix by R. KLIBANSKY (xxxv+244 pp.). The Nelson Philosophical Texts. (Thomas Nelson and Sons, Ltd., Edinburgh. 1951. Each: 7*s.* 6*d.*)

These two attractively produced little volumes will be welcomed by students of Hume, and especially by those approaching his work for the first time. The *Theory of Knowledge* volume contains the whole of *An Enquiry Concerning Human Understanding* plus a judicious selection of passages from the larger *Treatise of Human Nature.* The valuable *Abstract of the Treatise* is also here printed in full. Professor Yalden-Thomson's concise introduction gives the main facts about Hume's life and work, a clear statement of the purpose of these selections and some interesting comments on Hume's central contribution to epistemology.

Hume, of course, speaks very well for himself, and it will be a real convenience to the student to have the *Enquiry* in one volume with the most relevant supplements from the *Treatise.* It is to be hoped, however, that students will not be satisfied with reading this volume as a substitute for tackling the *Treatise* itself. In spite of his own depreciation of it in favour of the *Enquiry,* it is the earlier and longer work that remains as Hume's greatest and most characteristic philosophical effort. Space does not permit me to enter here into a discussion of Hume's philosophy. I can only note that Professor Yalden-Thomson's selections confirm the central importance in it of the "sceptical" treatment of causality.

Professor Watkins gives us Book III, Parts I and II of the *Treatise,* "the most important systematic exposition of (Hume's) political doctrine," and 13 of his most interesting *Essays, Moral, Political and Literary.* It is a great advantage to have these essays, particularly, in such a convenient form; and Professor Watkin's introduction is a short but valuable contribution to the exposition of Hume's political theory. He gives an admirable account of the relationship between Hume's empiricism and his political conservatism, and points the way to fruitful lines of investigation. There is an interesting Appendix and list of variants contributed by Prof. Raymond Klibansky.

The publishers are to be congratulated on this venture. If forthcoming titles in the Nelson Philosophical Texts maintain the high standard of these two volumes they will be eagerly welcomed by students and teachers of philosophy. It is especially gratifying to note that an Ockham volume is promised.

D. J. MCCRACKEN

The Individual and His Religion: A Psychological Interpretation. Based on the Lowell Lectures. By GORDON W. ALLPORT. (Constable and Co., Ltd., London. 159 pp. 1951. 12*s.* 6*d.*)

The divorce of applied psychology from religion is a disturbing feature of the present day. It is true that clergymen in increasing numbers study psychological methods and seek to apply them in their dealings with their fellows but, unless this application is skilled, it may end in disaster. Dr. Allport, a Professor of Psychology at Harvard, in

his new book, *The Individual and His Religion,* shows the need for religion, its value in the building up of personality, the necessity for psychological understanding, and the importance of faith in the development of character. It is an interesting and useful book, a little repetitive perhaps in the chapter on "Conscience and Mental Health," but elsewhere very stimulating in its setting out of important truths, the dynamic power of religion and the possibility of new insight into, and interpretation of old beliefs, and in stating a new stand-point on science in relation to religion.

His work among college students has given him the opportunity to investigate the place of religion in the life of modern youth, with reasons for its adoption or rejection. He is perhaps most interesting in the later chapters where he advances the theory that, since science is now often learnt before religion, we arrive at a new situation in which, released from the religious domination of earlier periods, the present generation, scientifically and logically trained, begins to wonder whether the scientific explanation of the universe is adequate and arrives at a religious outlook in that way, giving what the author describes as

> the fresh and sparkling insight, needed to supplement and correct the lifeless and devalued ground of science.

In an atomic age, which rouses grave moral problems in the minds of intelligent people, this may well be true.

The author's outlook is refreshingly optimistic. In the final chapter he examines the nature of faith, the diversity of its appeal to different temperaments, and the consequent necessity for toleration. Each individual arrives at his personal belief in his own way, a solitary road, but the effect on each is a marked integration of personality. There is nothing new in this finding—it is known to the religious of all ages—but placed in its present psychological and scientific context, and freshly stated in an age of doubt, it has a tonic effect.

G. E. PEARSALL

Immediate Knowledge and Happiness. By JOHN LEVY (PREMANANDANATH). (John Lloyd, Abingdon-on-Thames, England. 149 pp. 1951. 12*s.* 6*d.*)

The author subtitles his book "Non-Dualistic Vedanta, its doctrine, practice, and some General Applications." The part of the book to which the title belongs is made up of a series of broadcast talks given in 1946 "over the Army Signals Station at Madras Area Headquarters as a part of the Forces' Educational Programme." Mr. Levy was at that time serving in the British Army.

The essays are clearly written but, doubtless because they were originally radio-talks, they contain much repetition. A theosophist will be familiar with Mr. Levy's exposition of the Vedanta philosophy. Thus, we have here an attempt to prove that a man is not his body, which operates in Space, nor his mind, which operates in Time, but is in essence identical with Universal Consciousness—that is to say, with God or Brahm. Many listeners must have found this philosophy extremely baffling, as when they heard that nothing exists until we think about it, and Mr. Levy even goes so far as to say that in this sense man creates God. It is,

of course, the old Berkeleyan standpoint, but most thinkers probably agree that a thing certainly exists to itself but has no existence for a particular being until he thinks of it.

Mr. Levy also seems to be at one with Kant in regarding Time and Space as modes of the mind. He accepts the twin-conceptions of Karma and rebirth, and in consequence would not admit that we are entirely ruled by our heredity. At the base of his philosophy we find the notion of "Atma," the unchanging and real Self; and here we come up against the Buddha's "Anatta" doctrine,—that there is no permanent self, no centre to an onion! I suspect that there is no discrepancy between the Buddha's doctrine and the Vedantist conception of the *Atma* They are probably two ways of looking at the same state or idea. When we have lost all egotism we cannot be said to be a self any longer but it is clear that the Buddha taught that at such a height of consciousness we should become something far mightier and more vibrant than any one self could be. He did not think of Nirvana as annihilation (as the early Christian missionaries supposed), but perhaps as a vast expansion of consciousness which caused all sense of separateness to be extinguished or "blown out" and this might well be the *Atma's* state of existence.

CLIFFORD BAX

Goethe: The Thinker. By KARL VIETOR. (Harvard University Press, Cambridge, Mass., U.S.A.; Geoffrey Cumberlege. The Oxford University Press, London. 212 pp. 1950. $4.00 or 25*s*.)

At the end of his comprehensive study of all the branches of the tree of Goethe's thought Mr. Viëtor remarks that Goethe was the last of the universal minds which emerged one by one in the leading nations of Europe after the Renaissance and that in him, for the last time before the disintegration of the modern world began, all the creative forces in Europe, favourable to life and culture, were united and magnificently embodied. This is a large claim and those who find in Goethe more of a remarkable synthesis of life and intelligence than a convincing unity of being, will want to qualify some of Mr. Viëtor's conclusions. Yet as a patient record of Goethe's achievement in so many fields his book could hardly be bettered.

It is divided into two parts, the first of which treats of Goethe's scientific discoveries, as a "student of Nature," and his original contributions to Morphology, Anatomy, Botany, Optics, Geology and Meteorology. The second and longer part is concerned with him as a thinker and with his views on God and Christianity, on the Demonic and on Life and Death, on History and Man and Aesthetics. Yet convenient as this division is, what emerges from the whole detailed examination of Goethe's mind and the noble range of his knowledge is the consistency with which he combined observation and reflection in his study of all the phenomena of life. Abstract speculation was as alien to him in the sphere of philosophy as mere analysis of single objects was in the sphere of science. Contemplation for him, as Mr. Viëtor repeatedly points out, was always a "looking" which was at once sensory, in grasping the phenomenon, and spiritual, in perceiving the idea which mani-

fested in the phenomenon. To think was not to "form the world according to an idea," but "to subject one's ideas to actual things." Yet for him these "actual things" were experienced as parts of a living whole, as expressions of "ever-creating Nature," of which he himself was an eye and a mind, a sensory eye and an intuitive mind, working together in beautiful agreement and reconciling the inner and the outer world.

For Goethe there was never any antagonism between the natural and the spiritual. He affirmed the polarity of life in which the negative pole was as necessary and beneficent as the positive. Mr. Viëtor does not measure critically the depth of his affirmation or the quality of his organic naturalism. But he is as expert a guide as could be desired to the many and diverse insights which sprang from it.

HUGH I'A. FAUSSET

Marcus Aurelius: His Life and His World. By A. S. L. FARQUHARSON. Edited by D. A. REES. (Basil Blackwell, Oxford. 154 pp. 1951. 8*s.* 6*d.*)

Towards the end of last century there was a certain tendency to set up the philosophic Emperor, Marcus Aurelius, as a sort of "lay" saint whose virtues showed that a man could reach the highest level of goodness without accepting the teachings of Christianity. It was a pity to convert so serene a figure into a controversial mask. Marcus Aurelius, as the late Mr. A. S. L. Farquharson shows in this posthumous and unfinished work, was by no means inclined to look down self-righteously from a pinnacle of pure thought upon the creeds that sustained the moral fervour of the multitude; and if he inflexibly applied the existing laws of the Empire against Christianity and its professors, it was because he never knew that faith except in the caricature of it that was generally held by the intellectuals of his time.

In a very able Appendix Mr. Farquharson explains how it had come about that the Christians were so much misunderstood, and how far they had by ill-judged language contributed to this misunderstanding. There is nothing essentially at odds between the Christian gospel, spiritually interpreted, and the mystical Stoicism of Aurelius. To quote this book:—

> The Stoics are often accused of materialism, but the charge is mistaken. It is force or energy which is the essence of their system, and the grandeur of their solution of the problem of Man and Nature and God lies in its unity.

When we couple this with the saintly Emperor's conviction that the individual will must be harmonized with "something higher than itself" which is in reality "the god in the breast, the guiding principle, a spark from the seminal fire which is the life of the Universe" we are not far from that strain of Christian philosophy which, beginning with the Fourth Gospel, has laid stress on the doctrine of Divine Immanence.

The present study is avowedly incomplete. Important sides of the Emperor's life and work, which formed part of the plan, were never written owing to the author's death. But there is a brilliant account of the Emperor's education (not unlike the old English public school education in its emphasis on literature, grammar and the development of critical intelligence) on his charming home life and on the literature of the age, that happy period of the Antonine dynasty when, as was said, every man could travel in safety whithersoever he would and fear was "banished from the world."

D. L. MURRAY

Social Evolution. By V. GORDON CHILDE, D.LITT., D.SC. (Watts and Co. Ltd., London. 184 pp. 1951. 10*s.* 6*d.*); *The Great Migration: The Origin of the Jewish People and Materials towards the Solution of a World Problem.* By the late J. FITZ GERALD-LEE, L.L.D., M.A. PH.D., Second Edition, Revised and Enlarged. By G. FITZ GERALD-LEE, (Skeffington and Son Ltd., London. 212 pp. 1951. 8*s.*6*d.*); *The Far Lands.* By JAMES NORMAN HALL. (Faber and Faber Ltd., London. 310 pp. 1951. 12*s.*6*d.*); *Readings From World Religions.* Compiled by SELWYN GURNEY CHAMPION, M.D., and DOROTHY SHORT. (Watts and Co. Ltd., London. 336 pp. 1951. 18*s.*)

These books all portray man's eternal urge forward, both inward quest and outward search. *Social Evolution* has the approach of an objective reference book in its survey of various prehistoric cultures in different world areas. Professor Childe finds evidence that the stages of evolution—savagery, barbarism, civilization—are universal, though not simultaneous, but that the sub-stages are quite individual. His examination of previous classifications indicates that they do not always give a true picture.

The Great Migration gathers interesting evidence to show that the Bible story of the flight of the Jews from Egypt has no reference to North Africa and the Red Sea as we know it, but depicts in reality the long exodus of refugees from Peru, up the coast of the Americas, over the Bhering Strait, across Asia and eventually down to Asia Minor. A map illustrates the suggested trail.

The novel *The Far Lands*, based on research in the folk-songs and legends of the Tongan islanders of Polynesia, brings to life their long voyages for freedom from the domination of Koro, God of War, seeking the Far Lands of Maui. Any one stirred by the story of the voyage of the *Kon-tiki* (one of today's best-sellers) will respond to this Polynesian Odyssey.

In *Readings From the World Religions* we come to the inner search for divine truth. The selections were made and arranged by the late Dr. Champion, while Mrs Dorothy Short has written the objectively sympathetic introductions, giving the main tenets and systems of the eleven living religions, and biographies of the founders (if any). The selections bring out excellently the fundamental ethical likenesses.

Certain questions are raised by all the books, since the human tendency is to draw conclusions from incomplete facts and examination. Do these authors make *a priori* assumptions? Has the evolution of man, material and spiritual, really proceeded upwards in a direct line from savagery? Does the proven existence of prehistoric savages in certain areas invalidate the possibility of civilizations elsewhere, especially when so many ancient legends record the destruction of past continents and races? If, as suggested, "Egypt" in the Bible story is not Egypt, are we justified in assuming that it is *Jewish* national history that is related? The evidence is even more significant if applied to an exodus of peoples from the fabled Atlantis. The Jews of history might well be only a later small offshoot, copying the racial records in national terms. One would also like to question the assumption in the Epilogue of *The Far Lands* about the Easter Island statues, though it does

not affect the novel as such. And, as regards religions, why must we assume that the later systems were purer, more advanced? Were the early concepts only "childish" attempts at explanation?

It may well be that criticism stated thus baldly appears dogmatic, but lack of space makes it necessary to leave any weighing of evidence to interested readers themselves.

E. W.

Man or Matter. By ERNST LEHRS. (Faber and Faber, Ltd., London. 378 pp. 1951. 30s.)

Here for the first time in English is an exposition of Goethe's system of thought, as systematized and expanded by Rudolf Steiner. Goethe's scientific attitude, expressed in his theory of the metamorphosis of plants, in his observations on cloud-forms and in his theories about light and colour, taken in its entirety offers an alternative to the stock scientific way of regarding nature. The radical difference between his stand-point and the "one-eyed, colour-blind approach"—as Dr. Lehrs calls it—of Newtonian science is that Goethe aims at wakening in the observer, faculties both perceptual and conceptual, which generally lie dormant; whereas, by his standards, the scientist when he reads his instruments takes up the position of an entirely fictitious onlooker capable of relating phenomena on any scale and mistakenly certain that they will behave in exactly the same way outside his laboratory as in it.

Fundamentally, the contradiction is one between a development of Platonic idealism and 18th-century rationalism. But it is at the same time one between a traditional and God-centred view of life, and one in the middle of which Man stands, arrogantly relying on his reason alone. Dr. Lehrs does not examine the sources of Goethe's ideas, the basis of which he probably acquired through his early friend Fräulein von Klettenberg from the surviving traditions of the Rosicrucians or the alchemists. There is a passage in *Dichtung und Wahrheit* which speaks of alchemical experiments made under her guidance.

Dr. Lehrs' book comes at a moment when, under the impact of Whitehead and Eddington, science is growing less happy about its rationalist basis. There has been a general refusal amongst scientists, however, to take seriously the theories of a poet as elaborated by the founder of a sect. Perhaps trade-union solidarity has had something to do with this. But the real difficulty is that the Goethe method challenges not findings so much as axioms. The idea of levity as a polar opposite to gravity, and of electricity as a form of disintegrating matter, demand such fundamental revisions of current notions that no professional scientist is willing to examine them.

Dr. Lehrs' exposition is not easy. The terminology he uses is unfamiliar because translated literally from the German, and his argument at times assumes an acquaintance with ideas strange to those who know nothing of Anthroposophy. It should, however, be read by any scientist sufficiently open-minded to examine a very comprehensive theory of nature.

J. M. COHEN

Man in Ebony. By DENYS CRAIG. (Victor Gollancz, Ltd., London. 159 pp. 1950. 8*s*. 6*d*.)

This is a remarkable book for a number of reasons. It has a provocative and most unusual theme; it is artistically completely satisfying, and its author, Mr. Denys Craig, has a prose style of power and beauty. I know of no other book by him, nor is any other listed here. If I have missed other work equal to this, the loss is mine.

Mr. Craig has imaginative understanding and so puts before the reader a group of primitive African types, not as curiosities for our patronizing smiles, but as human beings in the round, basically like ourselves.

The theme is the impact on an African mind of a more sophisticated form of religion. The traditional Juju of the tribe is replaced by the complexities and theological maze of Catholic doctrine. We are ultimately faced with the question of whether this latter is, fundamentally, so different from the practices of Juju, in which trans-substantiation, in cruder form, plays a part comparable to that of the Eucharist in Catholic ritual.

The central figure, the sympathetically drawn ebony priest N'Ganté, returning to his native village after 15 years of the sophistication of Paris and Rome, a priest and a doctor, faces the unequal contest of Juju *vs*. Christianity; of modern medicine *vs*. witch-doctoring. And, because his blood is in opposition to his thin veneer of White Man's teaching, N'Ganté loses his faith. The White Man has taken what would have served him well in exchange for a precarious hold upon what could never go deeper than the dark African skin.

Mr. Craig has the visual imagination of a poet, and there are in his book passages of many-coloured splendour. He can evoke the African forest with a power equal to that of Conrad, and the images crowd his pages, making them glow, communicating that excitement which only outstanding writing can achieve.

N'Ganté is returning after his 15 years of exile among the White Man. He sits in an over-crowded train filled by naked, sweating Africans. It is night. The magic of Africa is enfolding the black priest in ebony arms. This is how Mr. Craig paints this scene :—

> He has a vision soaked in Africa's mysticism, like an insight into primordial darkness. Cloisters of trees drooped visibly steaming about the railway line, sombrely brooding over the sleeping Negroes in the carriages. Were these the original dank labyrinths from which God had created the earth and rain ? he wondered. Was eternal life itself sweating out its sap in the hot swollen African forest ? Everywhere about him life presses abundantly, worshipping God in a cathedral of thick primeval architecture of sable black, relieved only by a few jagged window-cracks dripping starglow from the heat-soaked sky above.

How many established writers today can write like that ? Not many, I think. Though the comparison may seem odd, as I put this fine book down I was reminded of Thomas Mann's *Death in Venice*. There the theme is completely different, it is true; but both books in their power of evocation of a personal tragedy, dignified and pitiable, resemble one another.

If Mr. Craig is a young writer he should go very far. If I should know of him, then I apologize for my ignorance. At a time when we are Negro-conscious, following our contemptible

handling of the Bamangwato dispute, this book should help the many who, I hope, will read it, to come a little nearer in sympathy and understanding and, indeed, in love, to the "men in ebony." There is an introduction by Mr. Joyce Cary.

GEORGE GODWIN

Profile of Science. By RITCHIE CALDER. (George Allen and Unwin, Ltd., London. 326 pp. 1951. 16*s.*)

Two world wars have done much to make us "science conscious." The least intelligent newspaper reader today recognizes such terms as radar, television, atom bombs and jet-fighters as applying to certain phases of modern living even if he has not the faintest idea how they are produced or how they work. It is easy to talk glibly of these "wonders," and quite another thing to try to inform ourselves of the story behind their development or their far-reaching effects on our everyday life.

From the point of view of the layman most books on scientific subjects are far too technical. The very word "science" acts as a kind of mental deterrent and, for the expert, writing so-called popular science is no easy matter.

Scientists like Eddington and Jeans were successful in writing "best sellers," and *The Nature of the Physical World* and *The Mysterious Universe* remain classics, setting a high standard for others to follow.

As Science Editor of the *News Chronicle* and Council Member of the British Association, Ritchie Calder has interviewed many world-famous scientists and with the expert touch of the "newsman" has brought their work to the notice of thousands of readers. In *Profile of Science* Calder deals with four outstanding scientific achievements of modern times; the atom, radar, penicillin, vitamins—these terms covering nuclear physics, electronics, chemotherapy and the life-saving drugs, and biochemistry.

They are presented to the reader through the medium of conversations with the men who are known as their "discoverers," and in these days when British achievements and inventions are so frequently belittled it is a matter of some pride to find five British scientists identified with major scientific developments.

Calder introduces us to Fleming who gave the world penicillin; Rutherford, protagonist of atomic power; Watson Watt, pioneer of radar; Nobel prize-winner, Frederick Gowland Hopkins who established vitamins, and Scottish medico Boyd-Orr, one-time Director of the Food and Agriculture Organization and campaigner for a World Food Board.

There is no doubt as to the interest of this book, its clarity and accuracy, but we feel that the journalist has, so to speak, elbowed the author out of the way, and in his enthusiasm for the personalities concerned, much more that the reader would like to learn of their work has been omitted. Everyone, however, we are sure will endorse the author's belief that no citizen of the civilized world should be allowed to boast of an ignorance of science. Calder has given us a fine book of real value.

A. M. Low

Truth in Masquerade: A Study of Fashions in Fact. By ESME WINGFIELD-STRATFORD, D.SC. (Williams and Norgate Ltd., London. 208 pp. 1951. 15*s.*)

"History," writes Dr. Wingfield-Stratford in his Foreword, "—the only history that matters—is in the fullest sense the history of us all. It is, about us all, and in us all, and belongs to us all." It is, in short, the human memory, and without memory, as Bergson argued, the growth of consciousness is inconceivable. To history, too, we owe much of our sense of community. It is the mortar which binds past and present together and helps to shape the future. For real history "makes history." "When is history not history?" asks Dr. Wingfield-Stratford, and he answers "When it is dead history,"—the work often produced today, for example, by painstaking but unimaginative dons who are as expert in writing down the past as journalists are in writing it up. For to be exclusively wedded to fact is as fatal as to be professionally addicted to fiction. Yet Dr. Wingfield-Stratford has to admit that history is not history when it ceases to be an objective record of the facts, and takes bias and colour from the preconceptions or passions of its writer. This is just what history has done from the earliest times, as he goes on to demonstrate in a series of caustic and entertaining essays, in which he demolishes one legend after another. In every age the ruling powers of a nation or a community need a version of the past which will reinforce their own convictions and prejudices. So the builders of the Pyramids became vulgar tyrants, Christ was a fanatic or a pacifist, a warrior Son of God or a pacifist, Henry VIII was merely a Royal Bluebeard, Cæsar, Alexander or Napoleon were heroes or scourges, John Hampden was the ideal patriot, Frederick the Great and Bismarck were mystical men of destiny. Dr. Wingfield-Stratford examines each of these legends in the light of our present knowledge and in his last chapters he concentrates on the worship of the super-man and the "little man," on the false inflation of human greatness and its false deflation by such pseudo-historians as H. G. Wells whom he calls "the escaped shop-boy." He is too severe in his criticism of Lytton Strachey's æsthetic irony, while overvaluing his literary style. Yet, when he has done his best and his worst with the lies of past historians, the problem of reconciling life and truth, myth and history still remains a baffling one. He is all for truth but recognizes the validity of Pilate's question. He himself however, has succeeded in being both truthful and entertaining.

HUGH P. A. FAUSSET

Buddhism. By CHRISTMAS HUMPHREYS. (Pelican Books A 228, Penguin Books, Harmondsworth, Middlesex. 256 pp. Illustrated. 1951. 1*s.* 6*d.*)

This lucid treatment of the widely branched religion which has grown out of the teachings of that man among men, Gautama Buddha, is dedicated by the author to the Buddhist Society, London, which he founded in 1924. Its appearance in the Pelican Series proves the growing interest in the subject in the West. This religion of tolerance and gentleness, with its inspiration to

spiritual striving has a message for the troubled modern world.

Besides a brief life of the Buddha, Mr. Humphreys has given a conspectus of the superficially divergent development of Buddhism in different countries and, in his "Twelve Principles," offered a way to the synthesis of the different schools. His travels in Buddhist countries have been helpful, though his presentation of the Buddhist movement in India seems over-optimistic. He pays a tribute to the brilliant light thrown on the Mahayana teachings by Madame Blavatsky in *The Secret Doctrine*, written at the direction of her Arhat Teachers, and quotes repeatedly from that and other books of hers. In his presentation of the principles of the spiritual philosophy of Buddhism Mr. Humphreys has included many inspiring quotations from the Buddhist scriptures, particulars of which are given in an informative appendix.

E. M. H.

Islam: Belief and Practices. By A. S. TRITTON. (Hutchinson's University Library, Hutchinson and Co. (Publishers), Ltd., London. 200 pp. 1951. 7*s.* 6*d.*)

To write a brief but comprehensive account of Islam is no easy matter. The most obvious method would be to restrict oneself to generalities, suitably qualified, and to omit most matters of detail. Professor Tritton, however, has chosen to avoid general statements for the most part and to include a great wealth of detail, succinctly expressed. The method is unusual and unexpected, but it must be confessed that the result is an eminently readable book which ought to suggest something of the complexity and variety of Islam without false emphasis in any major respect. One of the distinctive features of Professor Tritton's account is his attention to Islam in India.

The problem of distinguishing the strictly religious aspects of Islam from its political and cultural manifestations is one which admits of no easy solution. According to the sub-title this volume is to deal with "beliefs and practices," but in the Middle East it is impossible to separate these from politics and from the cultural setting, and Professor Tritton in fact does not merely deal with such subjects as—to quote some of his chapter-headings: "Muhammed and the Koran," the "Pillars of Islam," "Beliefs," "Sects," "Mysticism," "Modern Movements"; he also turns his attention to "Law," "State," and "Social Life and Popular Ideas." Whether it is logical to stop here is doubtful. An understanding of some of the matters dealt with presupposes at least a rudimentary knowledge of Islamic history and of the geographical expansion of Islam—though Professor Lewis's excellent volume on *The Arabs in History* in the same series is perhaps intended to provide much of the former. Such considerations, however, do not detract from the solid merits of the book.

W. MONTGOMERY WATT

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Shri Vinoba Bhave's Land-Gifts Mission is as challenging to accepted economic values as *ahimsa* was to political power, bringing equally the power of the spirit to bear upon entrenched privilege. Many of Gandhiji's prominent followers have laid aside that tried and proven weapon, like an old sword fit only for a museum, but some of his disciples, like Shri Vinoba, have kept their faith in it, as in Gandhiji's formulæ for educational, social and economic reform, as witness Shri Vinoba Bhave's criticisms of the Planning Commission, summarized in *Harijan* for October 13th.

The revolutionary factor in his campaign to persuade the owners of surplus lands to give them to the landless cultivators is, as Shri Kaka Kalelkar well brings out in *Harijan* for October 20th, his challenge to the sovereignty of Money, the symbol of possession, which to our purse-proud modern world must seem lese majesty indeed. He has not only renounced the earning of money but refused money gifts and would free the villages once more from a money economy by having land revenue collected in kind and village labour paid in food.

The response to his call to the landed proprietors to free themselves from the pride of ownership has been astonishing, not only in Communist-harried Telangana but elsewhere. Shri Kaka Kalelkar sees in this the evidence that the men and women of India are people of faith, in whom the fire of *dharma* (duty) can be kindled. The predisposition to renunciation and faith in the power of the spirit may be particularly strong in India, due to its ancient heritage, but the call to sacrifice has nowhere been sounded in vain; there is that in every man which responds to an appeal to his innate nobility.

The appeal of Shri Kaka Kalelkar that *aparigraha* (non-possession) and *asteya* (non-stealing), demanding curtailment of the possession of wealth and the abjuring of exploitation, enter the arena beside truth and non-violence, may be heeded today chiefly in India, but the example, even on a small scale, of raising peacefully the dignity of labour above the prestige of wealth may have great liberating repercussions.

China with its "democratic centralism," described by Sardar K. M. Panikkar at New Delhi on October 28th, has effected land redistribution by expropriation. India's way may be "the way of gifts" by voluntary sacrifice of the power which wealth confers.

His Excellency Dr. Arnin Daeniker, the Swiss Minister to India, lecturing before the Indian Institute of Culture, Basavangudi, Bangalore, on October 13th, described his country's political and cultural patrimony. The fact that Swiss unity has, as he explained, never rested on a common creed or language, or even on racial unity, and yet has been so strong and so enduring is full

of hope for other countries of heterogeneous composition, like India.

The main factor in this unity, he brought out, had been the common will to live in peace and harmony. The national temperament was traditionally opposed to centralization of power; the Cantons had insisted on retaining a large measure of independence; local autonomy, with its training in citizenship and mutual tolerance, was, indeed, the basis of Swiss democracy, which, as Dr. Daeniker put it,

> lays greatest stress upon the citizen, his human personality, his political rights within the State and his individual rights against the State.

Switzerland's political theory and practice were diametrically opposed to totalitarian ideology; and the country with its self-won prosperity and high educational and civic standards did not offer a favourable soil for Communist propaganda.

Small as Switzerland is, about the size of the old State of Jaipur, it has, Dr. Daeniker explained, four chief languages and at least 40 dialects. Language bonds with the neighbouring countries, far from endangering national unity, had widened the cultural horizon, besides affording a larger public to Swiss writers. The fact that the Swiss have "always endeavoured to keep their doors and windows wide open in all directions," coupled with its permanent policy of neutrality, has doubtless played its part in attracting so many international bodies which have set up headquarters in Switzerland, from the former League of Nations and the European Division of UNO, and some of the specialized agencies of that Organization, to the International Committee of the Red Cross and the YMCA.

Switzerland has made notable contributions to culture in various fields, including both science and the arts as well as pedagogical theory, but perhaps its greatest contribution is its demonstration of the possibility of achieving unity without the sacrifice of diversity, even Swiss architecture, no less than its folklore, reflecting what Dr. Daeniker well called "the ineradicable localism."

Dr. Daeniker's lecture, illustrated by beautiful films, was most informative and the large audience listened to it with enthusiastic interest.

Unesco has brought out, as its fifth Monograph on Fundamental Education, *The Healthy Village: An Experiment in Visual Education in West China*, priced at 2*s.* 6*d.*, and profusely illustrated. It tells the interesting story of an experimental health education campaign sponsored by Unesco in co-operation with the Chinese National Association of the Mass Education Movement, and carried out by a mixed team of Chinese and foreign educators and artists. Conditions were too unsettled to permit accurate evaluation, but certainly the people contacted were made more health-conscious and the project having been carried on in the face of all difficulties points to the possibility of applying the audio-visual technique devised to a variety of educational problems elsewhere, from demonstrating the advantages of better agricultural practices to suggesting improvements in the home.

In this campaign vaccination was urged with a confidence in its efficacy as a smallpox preventive which its record does not justify. There can, however, be no two opinions on the

value of the effort to treat trachoma and to show how not only these diseases but also dysentery, cholera, typhoid fever, tetanus, etc., are contracted, as well as the principles of sanitary living.

The wealth of material here assembled will be of value to those conducting future projects, showing as it does how the required audio-visual aids were produced and pointing to the demonstrated superiority of filmstrips to posters and other visual aids.

Many and some highly important suggestions were made by Dr. Clifford C. Taylor, Agricultural Counselor of the American Embassy, New Delhi, who lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on October 11th. His subject was "Measures to Increase Food Production in India" and his lecture contained many practical suggestions as to how the cultivators could, with education in improved methods, themselves help to increase crop yields, irrespective of the great irrigation projects which would obviously be very effective. Not only could they conserve much of the available moisture which was now lost, by contour bunding for other crops besides rice and by restoring tanks, but also dry-farming techniques could be utilized in areas of insufficient rainfall, such methods as had helped to reclaim the American "Dust Bowl." The digging of wells and the sinking of tube-wells were very valuable and adequate fertilization of the soil and improved seeds and implements were also important factors.

For all this, however, education of the cultivators is essential. Such trained service units as Dr. Taylor suggested for carrying the gospel of better farming to the villages are obviously highly desirable. So is the making available to the cultivators of tractors and threshing-machines, to save valuable time in planting and harvesting, which he also proposed. The technical assistance available to India from foreign countries and from UNO might very fruitfully be applied in part in this direction. The objective of such assistance is, naturally, to help technically underdeveloped countries to become independent of outside aid, and where could such assistance be more profitably applied than to the country's basic and most vital industry?

Presiding at the 18th Conference of the Mysore State Education League, held at Mandya on September 22nd, Shri K. Guru Dutt, Director of Public Education in that State, recalled the statement in the recent Report of the Universities Commission that the ideals of Indian culture were recognized as "living truths, capable of satisfying the spiritual needs of humanity." The remark of Prof. C. G. Jung in a recent work, that Western psychology was only beginning to advance "to fill the void which hitherto has marked the psychic insufficiency of Western culture as compared with that of the East," shows a growing appreciation of what ancient Indian thought has to offer to the world.

Shri Guru Dutt named as the first among educational principles due recognition of fitness, in order that the type of education might be suited to the individual. This principle, accepted in ancient India, had a direct bearing on the training of gifted individuals for the leadership so necessary in a

democracy. Genius had there not been left to chance manifestation; it had been deliberately fostered, the prerequisite having been "orderliness of life," including

> the attainment of that composure which is the preliminary for the control of the restless mind, and is the condition precedent—*sine qua non*—to all higher development.

The leader of the Indian ideal is "the sage—the Rishi whose silent effectiveness is such that he is content to leave the kingship to others."

The restoration of harmony between the contending parties was described by Dr. Dorothy M. Spencer, Research Attaché of the American Embassy, New Delhi, in her lecture at the Indian Institute of Culture, Bangalore, on October 29th, as a major objective of customary law among the Mundas of the Chota Nagpur Plateau in Southern Bihar. Whether disputes are settled by relatives of the disputants, informally, or by the village headman, the Munda, or the village sacrificer, acting as intermediaries, or by the Council or Panchayat called to consider the case, persuasion and conciliation are relied upon rather than coercion wherever possible, she explained. The removal of ill-feeling is sought as much as the fixing of blame and the imposition of punishment, which generally takes the form of a fine. The Mundas' technique of conciliation looks to the future rather than to the past. The culprit's temperament as well as his circumstances is taken into account; also, if he has already suffered for his fault, his fine is less.

Sometimes equal fines are imposed upon both parties to avoid a cause of future friction. In one case of attempted murder, the plotters were fined but their tool was let off because he was a first cousin of the victim of his attack! Strict justice from the legalistic standpoint may suffer, but in serious clashes the Mundas' system helps the disputants in many conflict situations to get off to a fresh start. The emphasis placed by this aboriginal race of agriculturists on the interdependence of the members of society and on the paramount importance of enabling opponents to live together in future peace, forgetting past grievances, has its lesson, surely, for more sophisticated groups. Dr. M. V. Govindaswamy, who presided at the lecture, brought out this point, urging that giving first consideration to human relationships instead of to proving one party completely in the wrong, offered a formula applicable to the relieving of tensions not only between other groups but also between nations.

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